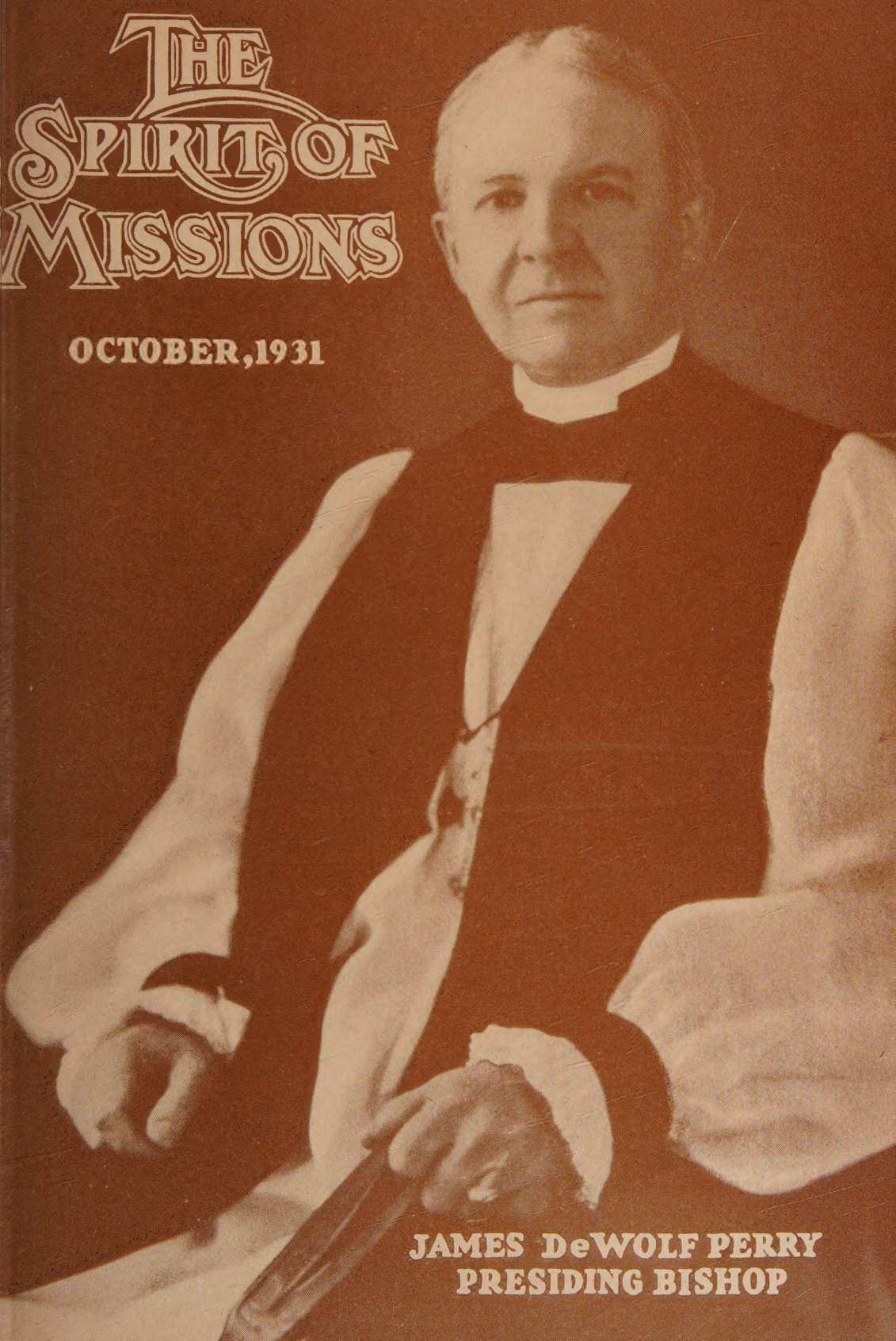


THE SPIRIT OF MISSIONS

OCTOBER, 1931



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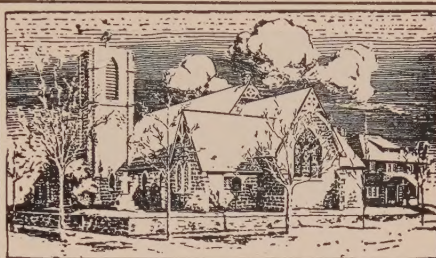
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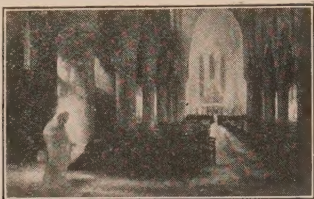
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The Spirit of Missions

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Editor

KATHLEEN HORE
Retired

Vol. XCVI

OCTOBER, 1931

No. 10

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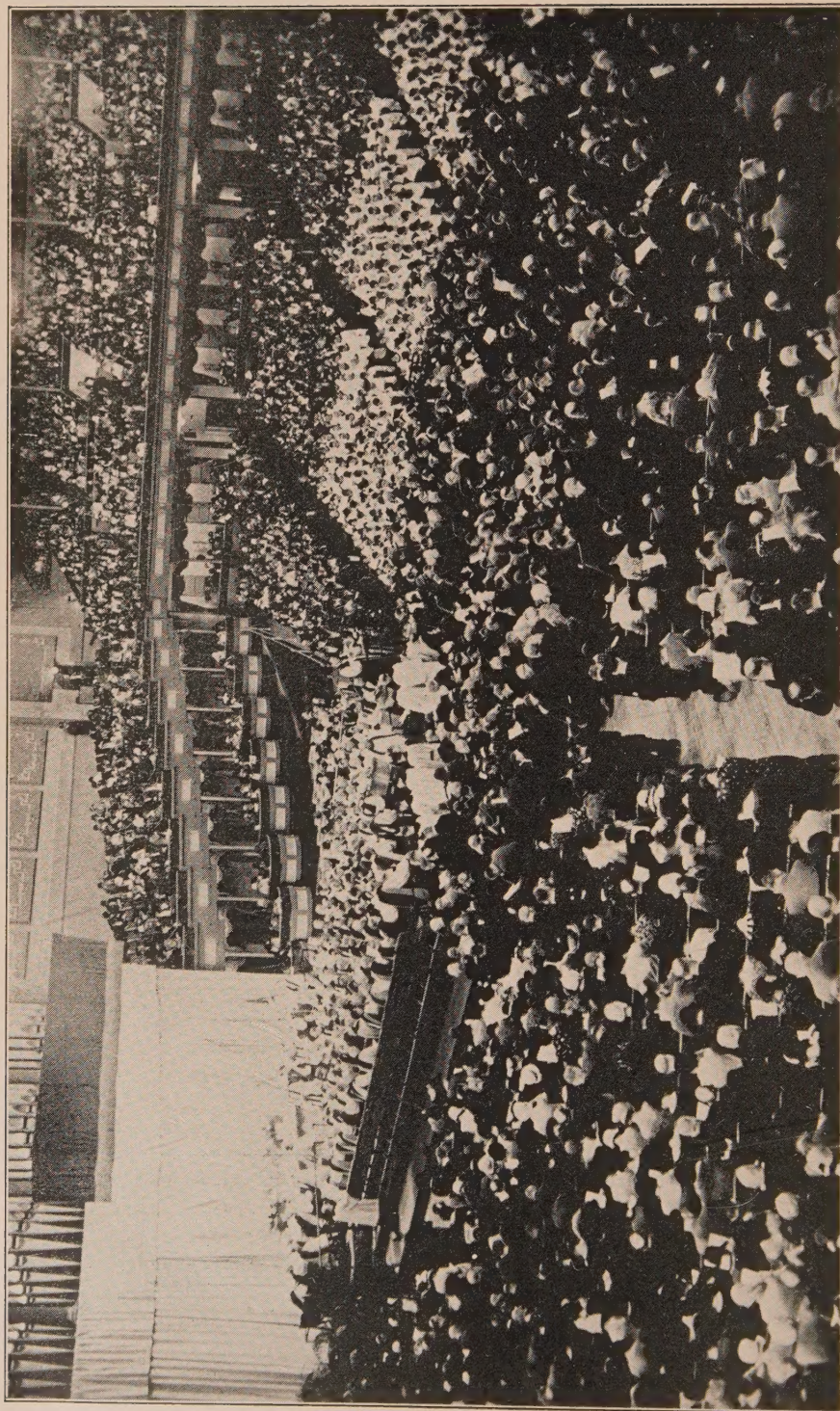
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OPENING SERVICE, FIFTIETH GENERAL CONVENTION, MUNICIPAL AUDITORIUM, DENVER, COLORADO, SEPTEMBER 16, 1931
Distinguished Churchmen from all over Christendom filled this huge auditorium for the opening of a memorable Convention

The Spirit of Missions

OCTOBER
1931



VOLUME XCVI
No. 10

Missionary Enthusiasm Stirs Convention

Bishop Perry reelected. Suffragans for Mexico and Alaska consecrated; children's offerings presentation among notable missionary events

MISSIONARY INTEREST and enthusiasm enriched the whole life of General Convention. This statement is made so

emphatically to disabuse the minds of those who gather their impression from a distance and through newspaper headline. There is, of course, that great volume of legislative activity dealing with problems which confront the Church and the world about us and dominate the sessions of the House of Bishops, the House of Deputies or the Woman's Auxiliary. Against

this timely and important volume of action, this other phase of Convention is overlooked. Those who participate in the great experience of this gathering, however, return from the Convention city richly conscious of the assembly of great missionary leaders from all over the world. Next, if they have been wise, they have participated in one or all of the great mass meetings, where missionary problems and progress have been told by the very men and women who, in

the name of us all, stand upon the far outposts of our enterprise, struggling to bring in the Kingdom of Christ.

If the outpouring of more than 10,000 persons into the vast municipal auditorium at Denver for great meetings in the interest first, of foreign missions and then of home activities has any meaning at all, it is that at heart Churchmen and women, however they may recognize the necessity for current legislation, are still deeply imbued with zeal for

BUDGET FOR 1932

UPON recommendation of the National Council and with the approval of the Committee on Budget and Program, the General Convention approved a maintenance budget for the first year of the new triennium, 1932-4, of

\$4,225,000

that primary responsibility of the Church—the evangelization of the world.

Not a soul, who in these vast gatherings joined in singing the challenging missionary hymns of the Church, bowed reverently while to Almighty God ascended earnest intercession for His blessing upon work or workers, or heard men and women tell with joy of progress in their work, can fail to have returned home without richer information, keener consecration to the work of Christ.

THE SPIRIT OF MISSIONS



BISHOP PERRY CONSECRATES TWO MISSIONARY BISHOPS

Four days after their election, John Boyd Bentley and Efrain Salinas were consecrated as Suffragan Bishops of Alaska and Mexico, respectively, to give much needed assistance to Bishop Rowe (left) and Bishop Creighton (right)

Certainly at Denver no unit of Convention activity superseded in interest or importance, missionary teaching. The consecration of missionary bishops, the great missionary mass meetings, the service for the presentation of the children's missionary offerings, the deep seriousness with which the House of Bishops approached many problems for the furtherance of the work of the Church or filled vacancies in missionary personnel, the magnificent insistence that there be no curtailment in the missionary challenge as represented by the maintenance budget proposed by the National Council,—in these and scores of ways was missionary loyalty displayed.

BISHOP PERRY'S associates, who have grown to love him during his few months' service as *ad interim* Presiding Bishop, and the whole Church rejoiced in his election as Presiding Bishop for a full term.

When it is remembered that it was largely under Bishop Perry's leadership, first as chairman of the National Coun-

cil's committee on coöperation and economy, and later as Presiding Bishop and President of the National Council that the recent reorganization of the National Council was effected, the whole Church should look forward with confidence and enthusiasm to the work of the next six years under his able guidance.

During the past six years the Bishop of South Dakota, the Rt. Rev. Hugh Latimer Burleson, has given of himself unstintingly to the Church's service as Assessor to the Presiding Bishop and Assistant to the President of the National Council. When upon his election as Presiding Bishop, Dr. Perry asked for the designation of Bishop Burleson as his assistant, the latter expressed the hope that for the good not only of the work of the general Church, but primarily for the effective furtherance of the Church's mission in South Dakota, that he might be relieved of responsibility for that jurisdiction. The House of Bishops acceded to his request, accepted his resignation as Bishop of South Dakota, and elected as

MISSIONARY ENTHUSIASM STIRS CONVENTION

his successor the present Suffragan Bishop of South Dakota, the Rt. Rev. W. Blair Roberts.

ONE OF THE RARE occasions on which the consecration of missionary bishops has occurred during a General Convention took place Tuesday, September 29, in the Cathedral of St. John-in-the-Wilderness, Denver, when the recently elected Suffragan Bishops of Alaska and Mexico, John Boyd Bentley and Efrain Salinas, were advanced to the episcopate.

Bishop Bentley, who goes to the assistance of the veteran Bishop of Alaska, the Rt. Rev. Peter Trimble Rowe, is a young Virginian, thirty-five years of age. A graduate of William and Mary College, he served with the A.E.F. in France before entering the Virginia Seminary. Immediately upon his ordination he volunteered for missionary service and was sent to Anvik, Alaska, where he remained five years. In 1926 he returned to the United States, but the call of Alaska was too persistent, and last year he returned to the far north where he became Archdeacon of the Yukon.

The consecration of Archdeacon Efrain Salinas as Suffragan Bishop of Mexico, brings to fruition a generation-old ambition of our Mexican Christians and rea-

lizes one goal expressed by Bishop Creighton at the time of his consecration five years ago. Not only will Bishop Salinas bring greatly needed relief to Bishop Creighton, who, within the past year added the duties of Executive Secretary of the Department of Domestic Missions to his episcopal responsibilities, but he will be living evidence of the desire of the Church in America to establish and nurture a truly national Church in Mexico. Bishop Salinas who was ordained in 1907, is entirely a product of the Church's mission in Mexico. Throughout his nearly quarter century service in the priesthood and more recently as Archdeacon of Guadalajara, he has proved himself an able servant of the Church.

The House of Bishops also elected the Rev. Frederick Bethune Bartlett as Missionary Bishop of North Dakota to succeed the late Bishop Tyler. A native of Connecticut, Mr. Bartlett was educated at Trinity College, Harvard University, and the Episcopal Theological School. Following his ordination to the priesthood in 1908, he engaged in missionary work in Oregon and held rectorships in New Jersey, South Dakota, and Missouri. In 1926 he was elected a General Secretary of the Field Department of the National Council, and was placed in charge of or-



BISHOPS IN PROCESSION APPROACHING AUDITORIUM FOR OPENING CONVENTION SERVICE

More than ten thousand Churchmen, bishops and deputies, delegates to the W. A. triennial, visitors, and local men and women packed this huge hall to participate in the convening of Convention

THE SPIRIT OF MISSIONS

ganization and promotional work in the Province of the Pacific. The Presiding Bishop has not yet taken order for Mr. Bartlett's consecration.

One other missionary jurisdiction, the Panama Canal Zone being vacant, the House of Bishops was called upon to provide for its episcopal oversight. After due deliberation the Bishops decided to defer the election of a bishop for this district and to accept the suggestion of the Bishops of Haiti and Porto Rico that the Panama Canal Zone be placed under their joint care.

PERHAPS ONE OF the most original and stimulating missionary gatherings held in Denver, was the service for the presentation of the offerings of the children of the Church in St. John's Cathedral, Sunday afternoon, September 20. For the first time in the history of services of this sort at Convention, the service symbolized not one offering in particular, but the general idea of children and the Church's Mission. All four of the national projects were included in the liturgical

drama—the Little Helpers Offering, the Birthday Thank Offering, the Lenten Offering, and the Christmas Box. In *The Christ-Child Talents*, as this liturgical drama was called, a group of children came forward with a symbol appropriate to each of these projects, spoke certain lines, and laid the symbol at the foot of the altar. The result of this procedure was to place in the chancel, near the communion rail, half a dozen bishops surrounded by fifteen or twenty children of different ages. The picture which the congregation beheld suggested the willingness of children to give, and the faithfulness of bishops and other clergy in administering the children's gifts for the welfare of Church members throughout the world.

It was in every sense a children's service—not one in which grown people met together to talk about children, but one which belonged to the children themselves.

A great deal of gratitude is owed to the Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, who, as chairman of the National Council's Commission on Religious Drama, wrote the service and acted as master of ceremonies. With characteristic insight Dr. Osgood chose as the central and all-pervading theme the presence of our Lord Jesus Christ in the Church, in the service, and in the hearts of the givers of the offering. In this way the occasion became a corporate act of worship first and foremost, the offerings themselves taking their appropriate place, not in the center but as channels through which the self-sacrifice and love of the members of the Church flowed to Him to whom we owe our praise and adoration. More than anything else it was this change of emphasis, or shift in the "center of gravity", which gave power and distinction to this service.

A fine missionary spirit pervaded the whole Convention. We have been able here only to give an inkling of the elements which contributed to the total effect. In early issues of *THE SPIRIT OF MISSIONS* some other significant actions will be discussed in detail.



BISHOPS CREIGHTON AND BURLESON
Two leading missionary bishops who participated
in the recent episcopal consecrations

The Real Significance of Convention

As seen by Bishop Burleson

THE FIFTIETH GENERAL CONVENTION gave more time and paid more attention to the real business of the Church,—the establishing of the Kingdom of God—than have any of its recent predecessors. The single Joint Session on Friday, September 18, was splendidly attended, and held the interest of the audience to its very close. Every feature of the work was well presented and there were high lights which awakened keen enthusiasm. I am sure that the National Council, in this session, convinced the Church of the importance of its work and the sincerity of its efforts, even though there might be differences of opinion as to means and methods.

The foundation for effective presentation of the Church's task to the General Convention was laid by the hard-working Committee on Budget and Program, who gave hours and days to the study of our plans for the next triennium. Their attitude was sympathetic, intelligent and thorough, and will do much to reassure the Church concerning the value of the things projected and to awaken a larger interest in their achievement. Their work began two days before the opening session and continued to the last day, their report being rendered and acted upon in sections, thereby making real study and discussion possible. Instead of attempting two or more Joint Sessions, arrangement was made, for the first time, to have an hour set aside in each House when the presentation of the work of the Council was reported by the Committee on Budget and Program in the regular order of the day. This innovation was a distinct gain. It brought concrete problems into the legislative sessions where they could be fully discussed and promptly dealt with. I sincerely hope and believe that this policy has proved its value and will be continued.

The other missionary events were proportionately outstanding. The United Thank Offering, while not quite reaching the figure of the last triennium, was a marvelous achievement, when one considers the present financial situation. The two mass meetings on foreign and domestic missions were splendidly attended and the addresses were well received. Through the influence of the Bishop of Colorado, an historical evening was introduced, which dealt with the Church's domestic missionary history.

I cannot, in the space available, even mention many other meetings held in the interest of the work of the Council and its allied activities, such as the special meetings in connection with the Woman's Auxiliary, the National Council Training Institute, the meetings connected with Christian Social Service, and many others.

One can never forecast the results of such efforts, but all indications would justify us in believing that the General Convention of 1931 will bring into the life of the Church a larger understanding and a closer fellowship, and a keener impetus toward effective service in making our Lord's "Way known upon earth, His saving health among all nations."

Women Present Magnificent Offering

Church rejoices over Triennial Offering of \$1,059,575.27. Part of fund will provide 14 mission buildings. Executive Board elected

DESPITE THE unprecedented economic crisis which for the past two years has engulfed not only the United States but the whole world, the United Thank Offering of the women of the Church for the current triennium reached the amazing sum of \$1,059,575.27.

Early on the morning of Thursday, September 17, over two thousand women, representative of Churchwomen all over the United States and many distant lands, gathered in the Municipal Auditorium, Denver, to offer thanks to their heavenly Father for all the blessings of a Christian life. This offering comprising the thankful gifts of all women of the Church, whether factory girl or wealthy matron, hard working mother or isolated ranch woman, literally unites all women in one great family—women from the remotest outposts in the Philippine Islands, women on the sugar *centrales* in Cuba and the Dominican Republic, women in Haitian villages, women of a dozen races in Hawaii, women from Japanese fishing villages and from the centers of Japanese culture, women from inland China who live in daily peril of their lives, Liberian school girls in West Africa, Eskimo women in the far north, Mexican women in remote mountain homes. All these women to whom our Church first brought the glad tidings of the Gospel, have been gathered through the United Thank Offering into fellowship with God and with other Churchwomen the world over.

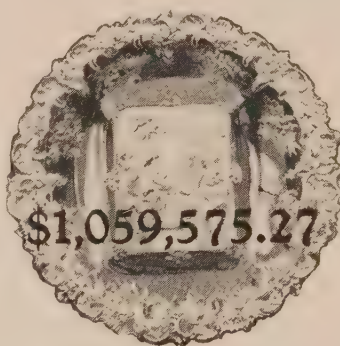
The huge Auditorium had been transformed into a great cathedral. There stood the temporary altar with its cross

and candles and vases, all generously loaned by St. Mark's Church, Denver. At this altar, the Presiding Bishop, the Rt. Rev. James DeWolf Perry, assisted by sixteen bishops celebrated the triennial

Corporate Communion of the Woman's Auxiliary. These assistants included the Bishops of the Tohoku (Binsted), Maine (Brewster), South Dakota (Burlinson), Mexico (Creighton), Spokane (Cross), Shanghai (Graves), Nevada (Jenkins), Honolulu (Littell), North Tokyo (McKim), Wyoming (Schmuck), and Colorado (Johnson);

the Suffragan Bishop of South Dakota (Roberts), and the Bishops Coadjutor of Missouri (Scarlett) and Colorado (Ingley). The Rev. Robin T. S. Chen, a Chinese priest in the Diocese of Hankow, and several of the Denver clergy also assisted. The Epistle was read by the senior Suffragan Bishop of New York, the Rt. Rev. Arthur Selden Lloyd, who for more than thirty years as secretary and president of the former Board of Missions has been a distinguished leader of the Church's Mission. The Gospel was read by the Bishop of Alaska, the Rt. Rev. Peter Trimble Rowe, who has a particularly close association with the United Thank Offering. In 1889, one-half of the first U.T.O. was designated for Christ Church, Anvik, Alaska, while six years later a part of the U.T.O. of 1895 was set aside for the support of his see.

The presentation of the offering was an impressive moment. Sixty girls took up the offering which was placed in the golden alms basin and presented at the altar by the Presiding Bishop.



WOMEN PRESENT MAGNIFICENT OFFERING

As is customary on this occasion, the Presiding Bishop read in loving remembrance the names of the officers of the Woman's Auxiliary and of the missionaries supported by the United Thank Offering who had died during the past triennium.

At nine o'clock, after more than fifteen hundred women had made their communions, the service came to a close. Then followed a morning of counting, counting, counting, in order that the financial result of this great spiritual undertaking could be announced in the evening.

The Municipal Auditorium was again crowded for the United Thank Offering Mass Meeting when women missionaries present at General Convention were introduced and the amount of the U.T.O. for 1931 was announced. Some seventy women, representative of the 1,301 women workers at home and abroad, sat on the platform and were presented by the Executive Secretary responsible for the type of work which each woman represented.

The workers in the United States, presented by Bishop Creighton, included: Mrs. Edward Ashley (South Dakota), Deaconess Dorothea F. Betz (West Missouri), Deaconess Margaret Binns (Southwestern Virginia), Artimisia Bowden (West Texas), Mrs. Paul H. Barbour (South Dakota), Charlotte L. Brown (Nevada), Anne E. Cady (Arizona), Mrs. Robert Y. Davis (New Mexico), Florence L. Drinker (Western North Carolina), Ella E. Davis (Arizona), Deaconess L. M. Kelton (Sacramento), Miss A. M. Larery (Idaho), Eleanor Sprague (Nebraska), Deaconess Maria P. Williams (Southwestern Virginia), Mabel R. Mansfield (Southwestern Virginia), Lucy Morgan (Western North Carolina), Adeline R. Ross (Wyoming), Psyche Webster (Western North Carolina), Lena D. Wilcox (New Mexico), Edith Wicks (South Dakota), Alice M. Wright (Nevada), Bertha Richards (North Carolina), and Mrs. A. Abbott Hastings (Wyoming).

Five general field missionaries were introduced by Miss Grace Lindley: Mrs. D. D. Taber, Elizabeth L. Baker, Ruth Osgood, Esther Virginia Brown, and Helen L. Whitehouse.

Workers among college students, introduced by the Rev. John W. Suter, jr., included: Leila Anderson (Province VIII), Ruth Loaring-Clark (University of Washington), Hope Baskette (Province IV), Agnes Dibble (Winthrop College), and Mrs. Elizabeth Fry Page (Texas).

Dr. John W. Wood presented a picturesque group of women from overseas which included: Mrs. John B. Bentley (Alaska), Mrs. Norman S. Binsted (Tohoku), Mrs. J. F. Chalmers (Honolulu), Mrs. C. B. Colmore (Porto Rico), A. Grace Denton (Kyoto), Eliza Djang (Hankow), Grace Fukao (Honolulu), Mrs. A. G. Fullerton (Alaska), Mrs. Alfred A. Gilman (Hankow), Miss E. W. Graves (Shanghai), Amelia H. Hill (Alaska), Mrs. D. T. Huntington (Anking), Mary B. McGill (North Tokyo), Mary Wood McKenzie (Liberia), Margaret Kean Monteiro (Anking), Deaconess K. E. Phelps (Anking), Cecilia R. Powell (Kyoto), Mrs. W. J. Reed (Liberia), Mrs. Charles E. Rice (Alaska), Ethel M. Robinson (Porto Rico), Mrs. F. A. Saylor (Porto Rico), Bessie Sims (Shanghai), Gladys Spencer (Tohoku), Mrs. A. R. Standring (Shanghai), Sister Anna Grace (Anking), Mrs. David St. John (North Tokyo), Deaconess Sarah



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Miss Grace Lindley, renamed Executive Secretary, with the women who will guide W. A. affairs

THE SPIRIT OF MISSIONS



REGISTRARS OF GENERAL CONVENTION
Registration was greatly facilitated by the cheerful help of these Denver young women

Swinburne (Honolulu), A. Kathleen Thompson (Alaska), Helen Tyau (Honolulu), Deaconess Gertrude Stewart (Hankow).

As the climax of the evening, following a spirited address by the Bishop of Honolulu, the Treasurer of the National Council, Dr. Franklin, announced that the U.T.O. of 1931 had reached the magnificent total of \$1,030,105.09. A few days later Dr. Franklin reported that through an inadvertent, but fortunately a profitable, error in accounting, it was necessary to announce a revised and increased total for the offering. A check for \$29,466.18 had been overlooked in the first count and brought the final total of the offering to \$1,059,575.27. The Woman's Auxiliary requested Dr. Franklin to count the offering again.

Each triennial meeting of the Woman's Auxiliary gives careful consideration to the uses to which the U.T.O. shall be put. While the offering is primarily an offering of life and is therefore largely devoted to the support of women missionaries, it has been customary to use part of each triennial gift for buildings and for other purposes which will tend to enhance the effectiveness of the Church's Mission. The

1928 Triennial went on record as favoring the use of at least \$200,000 of the 1931 Offering for new buildings. The committee which had this matter in charge decided not to materially exceed this figure and selected fourteen projects at home and abroad calling for an expenditure of \$201,000. (See page 711.) The buildings selected are:

Brent House, Chicago, Illinois.....	\$50,000
Girls' Trade Building, Fort Valley School for Negroes, Georgia	25,000
Students' Center, Texas Tech., Lubbock, Texas	10,000
Home Economics Building, St. Philip's Junior College, San Antonio, Texas.....	10,000
St. Anne's Mexican Mission, El Paso, Texas	2,500
Infirmiry, Dabney House, Java, Virginia	2,500
Church and Parish House, Otsu, Japan....	14,000
Girls' School for Southern Brazil.....	28,000
Hospital, Sagada, Philippine Islands.....	9,000
Church, Santiago, Cuba.....	20,000
Headmaster's Residence, Iolani School, Honolulu	8,000
Parish House, Sendai, Japan	12,500
Parish Hall, All Saints' Mission, Anchorage, Alaska	5,000
Toward the replacement of Epiphany Church, Santo Domingo.....	4,500

In addition to the designation for buildings, ten per cent of the offering will be set aside for a retiring fund for women missionaries, and \$75,000 will be used for training women missionaries.

In announcing the total of the 1931 Offering, Dr. Franklin not only commended the women of the Church for their magnificent achievement in presenting an offering, in times of economic difficulty, which came within a few thousand dollars of the mark reached in 1928 during a period of great economic prosperity, but congratulated especially those fifty-two dioceses whose regular practice it is to transmit their U.T.O. to the treasurer of the National Council as rapidly as it is received by the diocesan custodians. In this way, during the past three years, the treasurer of the National Council received nearly half a million dollars on account of the 1931 Offering. This money, immediately invested in guaranteed securities, earned a substantial sum in interest which, of course, is included in the total of the offering. The Triennial meeting was so impressed by this statement not

WOMEN PRESENT MAGNIFICENT OFFERING

only because of the large amount of interest earned, but because of the safety it afforded during the triennium while it is being gathered that it took formal action urging upon all diocesan and district U.T.O. custodians that U.T.O. money be turned over to the National Council treasurer at least semi-annually for investment and safe-keeping. When the treasurer receives such funds he issues a certificate representing the amount deposited which may be placed by the diocese in the Golden Alms Basin at the triennial presentation of the offering.

The W.A. Triennial also adopted resolutions in regard to use of the 1934 Offering: that not less than twenty per cent of the 1934 Offering should be used for buildings in the mission field; ten per cent to be added to the fund for retiring allowances for women workers; and the balance for the work of women in the Church's missionary enterprises.

THE EXECUTIVE BOARD of the Woman's Auxiliary which carries on between triennial meetings is composed of sixteen members, eight elected by the Triennial and eight elected by the Provinces. Of the present Board, Mrs. W. Blair Roberts of Sioux Falls, South Dakota; Mrs. Harper Sibley of Rochester, New York; Miss

Nannie Hite Winston of Louisville, Kentucky; and Mrs. George Woodward of Philadelphia, Pennsylvania, were eligible for reelection and were so reelected. The four new members of the Board are Mrs. W. T. Barbour of Detroit, Michigan, Mrs. J. R. Cain of Columbia, South Carolina, Mrs. Edward M. Cross of Spokane, Washington, and Miss Mary Johnston of Glendale, Ohio. The Provinces have designated as their members: I. Miss Marguerite Ogden of Portland, Maine; II. Mrs. Henry H. Pearce of New York; III. Miss Sallie Deane of Richmond, Virginia; IV. Mrs. John R. Wheeler of Nashville, Tennessee; V. Mrs. J. F. Morrison of Indianapolis, Indiana; VI. Mrs. J. E. Kinney of Denver, Colorado; VII. Mrs. Benjamin Brown of Kansas City, Missouri; VIII. Miss Rebekah Hibbard of Pasadena, California.

The Triennial also nominated to the Presiding Bishop, Miss Grace Lindley as Executive Secretary of the W.A.

Sixty-seven dioceses and missionary districts sent their full number of delegates to the Triennial. These representatives together with partial delegations from other dioceses brought the number of accredited delegates to 432. Visitors brought the number of those in attendance up to over two thousand.



THE CHILDREN OF NEED IN THE CHRIST-CHILD TALENTS
A few of the participants in the service for the presentation of the offerings of the children of the Church (See page 648)

Village Church Challenges Buddhism

Tatsuta Church, Japan, adjacent to Horyuji Temple, recently presented 15 converts for Confirmation—testimony of its Christian witness

By the Rev. Koyo Hamada

St. Peter's Church, Tatsuta, Japan

THIRTEEN HUNDRED AND ten years ago Prince Shotoku, a devout Buddhist, erected in Nara Ken, Japan, what is today the oldest frame building in the world, Horyuji Temple. Half a mile from this ancient building stands a newer structure, hardly more than five years old, a little country church, St. Peter's, Tatsuta.

Shortly after St. Peter's was organized by two families on November 1, 1907, there came to the little village of Tatsuta, a Canadian missionary, the Rev. N. P. Yates. He dressed himself plainly, and lived meagerly in a little Japanese house, cooking for himself. After a few years of selfless service he left to go to Formosa to preach the Gospel to the savages, and he greatly influenced the people, but a few years later he had to go home to tend his old mother and sickly sister.

After Mr. Yates left St. Peter's, the church progressed slowly but steadily by the indefatigable perseverance and effort of successive workers. When I was on my way to New Haven to study in the Berkeley Divinity School, Mr. Yates was on his way to revisit Japan, and during my absence he was again in charge. He stayed in Tatsuta and helped me several months after I came home from the United States. Then Mr. Yates left for Formosa again.

Since then I have had from two to four meetings a week for inquirers, with the coöperation of devoted believers, and the church has made great progress. A young man and a baby were baptized on

Christmas, and fourteen men and women, and twelve children, on Easter. On May 10 these fifteen men and women were confirmed by the Bishop of Kyoto, the Rt. Rev. Shirley H. Nichols. These are memorable occasions in this church.

Among these candidates, some were young men who are employed by a member of St. Peter's, a business man, who has a little chapel in

his factory; a barber and his family; a railway official and his family; a mail clerk, who was a student of my English night school, and others. One of them gave up drinking and hung up sacred pictures in his house, and we can see wonderful changes, like miracles, in his home life. One stopped smoking, and remodelled a wardrobe into an inner chamber for prayer. One was a little Mary Magdalene, nevertheless at present her face is shining, by reason of her speaking with God. It is needless to say that they are all converts from Buddhism.

Every Sunday we now have very good congregations. Our Sunday schools have an enrollment of eighty, and St. Peter's kindergarten has thirty-one.

Bishop Nichols Says:

AMONG many causes for rejoicing over St. Peter's Church, Tatsuta, I attach special importance to two: first, the fact that many whole families have become Christian, and second, that many varieties of character, temperament, experience, and vocation work together harmoniously in spite of felt difficulties. I must add yet a third of a more personal nature, namely, that Mr. Hamada, who was so seriously ill in New Haven throughout 1929, is able to be on active duty again. In direct ways, largely through many Christian friends in America, God has surely been very merciful to him, and to us.

Foreign Missions Net Tangible Results

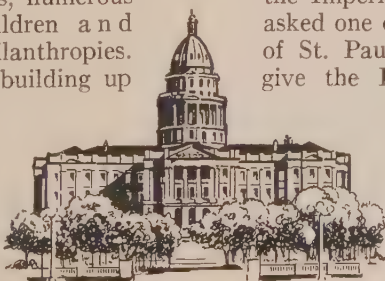
A common task and hope and peril and loyalty to a common Friend unite our missionaries to those with whom they share the Gospel

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

DURING the recent General Convention leaders in all phases of the Church's work made full use of the radio to reach a larger audience than that gathered in Denver. One of the outstanding broadcasts was that by the Church's much beloved missionary statesman, John W. Wood, which THE SPIRIT OF MISSIONS prints herewith.

LET ME TELL you something of the work this Church is doing in other lands. It maintains mission stations in China, Japan and Liberia, in Mexico, Haiti, Porto Rico, Cuba, the Dominican Republic, Panama and Brazil, the Hawaiian Islands, the Philippine Islands and Alaska. Its staff of workers numbers 380 American men and women and 2,400 men and women of other races. These native workers, having learned to know and follow our Lord are now giving their lives to make Him known to others. It spent last year (1930) in all its varied work abroad \$1,556,000. That money helped to maintain our 2,800 American and native workers who gave their lives to the cause. It also helped support twenty hospitals and dispensaries, hundreds of schools of all grades from kindergartens to colleges, numerous homes for homeless children and many other practical philanthropies. Moreover, it assisted in building up hundreds of centers of spiritual life and work by gathering the native people into congregations and showing them how they could serve others.



Do life and money invested in such ways really bring results?

Take Japan for example. When in 1854, after two and a half centuries of seclusion, Japan at the insistence of the United States, hesitatingly agreed to renew international relations, her Government and people were strongly anti-Christian. It was not until 1859, that missionaries were admitted. The first two were representatives of the Episcopal Church. The people were forbidden to have anything to do with the missionaries. Death was the penalty for becoming a Christian. Eight or nine years passed before the first Japanese was baptized. It was twelve years before the first congregation was organized and it had only twelve members. Today there is a Christian community numbering about half a million. Its influence is easily one hundred times its numerical strength. In the Japanese Parliament there are some twenty-five fine Christian men. The Japanese Government is now most friendly to Christian work.

Prince Takamatsu, brother of the present Emperor, visited England and the United States last spring. Before he started from Japan the Vice-Minister of the Imperial Household Department asked one of the Christian professors of St. Paul's University, Tokyo, to give the Prince instruction in the history, belief, and practice of the Anglican Communion.

The Prince traveled to England with the Rt. Rev. P. Y. Matsui, Bishop of Tokyo, accepted



BISHOP AND MRS. LITTELL
Smothered in leis as they left Honolulu for
the fiftieth General Convention

from him the gift of a Bible in Japanese, and on the voyage talked with the Bishop about religious matters.

The congregations started by Anglican missionaries from America and England united in establishing a national church, called the *Nippon Sei Ko Kwai* (the Holy Catholic Church of Japan). That Church now has about 225 Japanese clergy, some 250 organized congregations with a total membership of about thirty thousand. They have formed their own Board of Missions and are sending missionaries to Formosa, Korea, and Manchuria. More than that, every year they send gifts of money to our National Council to help us in our work here in the United States.

On a visit to the city of Osaka three years ago, I met a woman of about fifty who had become a Christian a few months before. As a thank offering for having found her way from Buddha to Christ she gave \$12,500 to an orphanage for Japanese children established and maintained by the Episcopal congregations of Osaka.

The Vice-Minister of Home Affairs in

the Cabinet is a member of Trinity Church, Tokyo. His son recently went to Oxford University in England to prepare for the ministry.

Two months ago a layman of our self-supporting parish in Sendai put all his property valued at more than one hundred thousand into the hands of trustees for the benefit of the Diocese of the Tohoku. He receives the income while he lives. Does any one know an Episcopalian in the United States who has done that?

For thirty years the Episcopal Church has carried on the only Christian medical work in Japan. A few years ago when we started a fund to build a new and larger St. Luke's Hospital, Tokyo, the Emperor made a personal gift of twenty-five thousand dollars. A group of Japanese officials and business men gave fifty thousand dollars and since then have given many thousands of dollars worth of time, advice, and help in a multitude of ways. When completed St. Luke's will be one of the great medical centers of the world. In addition to the hospital proper it will have a College of Nursing, public health clinics, social service work, and many other activities for preventing disease and restoring health.

This great enterprise is headed by Dr. Rudolf B. Teusler. He has selected and supervised the training of the forty Japanese physicians who serve on the hospital staff. Dr. Teusler, the other American doctors, and all the senior Japanese doctors contribute all their earnings to the hospital and receive yearly salaries that are less than the income of many American doctors for a single month. In this way the St. Luke's doctors give over two hundred thousand dollars every year to the hospital treasurer.

But Japan is only one of the many countries where the Episcopal Church is doing great work. Last March in the mountains back of Port Au Prince, Haiti, I was the guest of a devout congregation of French-speaking black people. Two years ago all of them were followers of Voodoo. That means they worshiped a

FOREIGN MISSIONS NET TANGIBLE RESULTS

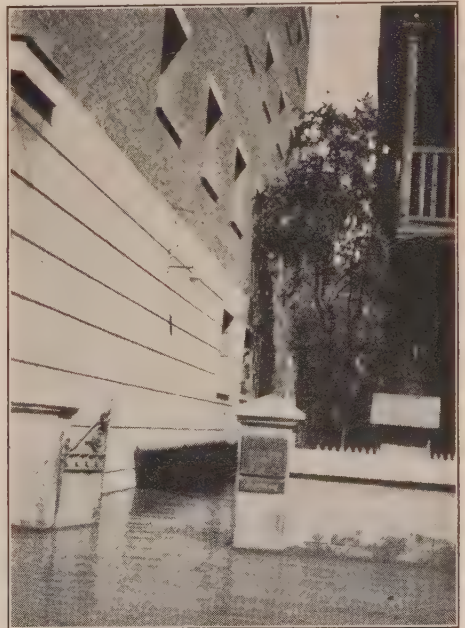
green snake. They made all kinds of offerings, costly for them, to appease the snake's wrath and gain its good will. The building in which we held our service was formerly the Voodoo temple. Now the people of that region no longer fear the green snake. But there are many others who have not yet found freedom from the Voodoo terrors.

One of the best things which our Church is doing in Mexico is Hooker School for girls, in Mexico City. It would be difficult to find three hundred finer girls anywhere. Many of them come from distant Indian villages in the mountains. Some train as teachers or nurses. Some go into business. More become mothers of Christian homes and so lighten the life of their communities. In St. Andrew's School, Guadalajara, Mexican boys are given manual and agricultural training to fit them for rural rather than urban life. Some of them become clergymen and have faced danger bravely as our Mexican clergy have to do, because of the unfortunate fanaticism of some of their fellow-countrymen.

In more than one hundred stations in the southern part of the enormous Republic of Brazil the Church is doing work of vital importance to the future of the country. One of its greatest contributions is made in the training of Brazilian youth for the Christian ministry in the Southern Cross School and Seminary, Porto Alegre, the capital of the State of Rio Grande do Sul. There are now thirty of these Brazilian clergy at work. Their quality is well illustrated in the record of one of them who died a few months ago. During a ministry of twenty-seven years, the Rev. J. L. Guimaraes baptized twenty-five hundred children and prepared four hundred adults for Confirmation. He built the church in Bagé, where practically his entire ministry was spent and had brought the congregation almost to the point of self-support. Though illness and age justified retirement, he kept on working to the very end—an inspiration to his friends and a blessing to the community.

Brazil is closely connected with the every day life of most people of the United States because four out of every five cups of coffee on our breakfast tables come from Brazil. Stimulated by the friendly coöperation of North American Churchmen, the Brazilian Episcopal Church is now raising a fund to establish a house and school for orphaned children.

The desire to care for little children characterizes the Church's work everywhere. You see it in our Children's Home in Panama and in the courageous effort Governor Roosevelt is making on behalf of the under-nourished children of Porto Rico. Long before that wise endeavor was started Bishop Colmore and our missionaries in Porto Rico were doing their best to meet this need in the rural sections, in the interior of the Island. You find the same spirit in Alaska. Dr. Grafton Burke stationed at the Hudson Stuck Memorial Hospital, Fort Yukon, which our Church maintains primarily for the Indian people is the only doctor on seven hundred and fifty miles of the



DIOCESAN OFFICES, HANKOW

The flood waters eventually rose to the level of the lower of the two notice boards (See p. 668)

THE SPIRIT OF MISSIONS



MISSIONARIES FROM ALL CORNERS OF ALASKA MEET IN DENVER

Everyone knows our Alaskan friends but just to help your memory the picture includes Bishop Rowe, the Fullertons of Eagle, the Burkes of Fort Yukon, the Rices of Juneau, the Misses Hill (Allakaket), and Thompson (Nenana), the Rev. M. J. Kippenbrock (Fairbanks), and Mrs. J. D. Bentley

Yukon River. Out of the hospital work there has grown a home for children, some of them former patients, but now without homes or parents to care for them. So the Church becomes their mother and proves herself to be indeed the greatest mother in the world.

The heroic work of Bishop Rowe in Alaska is known to many people both within and without the Episcopal Church. Comparatively few people know of the great work of the Rev. John W. Chapman, who a few months ago, at the age of seventy-three, retired from the mission at Anvik. For forty-seven years he made that Indian settlement his home and poured into it all the richness of his devout life and constructive ability. Before our mission was established in Anvik the place was described in a Government report as a "human pig sty." Today it is a well-ordered community. The center of its life is the mission. There are the church with its frequent services, the schools where both boys and girls are

being trained for usefulness, an infirm-ary, and the mission sawmill. This sawmill has made it possible for the Anvik people to live above ground instead of underground, as they had to do in the old days. In one form or another, the record of Fort Yukon and Anvik is being repeated in a long line of our Alaskan missions from Ketchikan in the southeast to Point Hope on the northwest coast. At Point Hope, our missionary, Archdeacon Goodman, is priest, schoolmaster, doctor, lawyer, banker, adviser, and friend for five hundred Eskimo people. Besides preaching in Eskimo he can harness and drive a dog team, hunt polar bears, and pull aching teeth.

Without attempting to say anything of what our Church is doing in Cuba, Liberia, the Hawaiian and Philippine Islands, let me take you for a moment into central China, in the region that has been overwhelmed in recent weeks by unprecedented floods. From Shanghai for twelve hundred miles or more from

FOREIGN MISSIONS NET TANGIBLE RESULTS

its north and south banks, the work of the Episcopal Church extends. In Shanghai you find a number of well-organized, self-supporting congregations, with vestries on which Chinese women serve on an equality with Chinese men.

In Shanghai, too, are St. John's University for young men and St. Mary's Hall for girls, two of the best and most influential schools in China.

St. Luke's Hospital, in a crowded downtown section, does an immense work in relieving needless human suffering. If you go to the daily clinic at two o'clock you will find hundreds of men, women, and children coming with their troubles. You will find an American nurse directing the group of Chinese nurses who care for these sufferers.

The medical school connected with St. Luke's was the first school of modern medicine opened in China. Its living graduates are among the best known and most valuable of Chinese physicians.

To be an old style doctor in China requires no medical training. A man simply decides to set up as a doctor, gets somebody to paint a sign for him and gathers together some weird remedies. He re-inforces these by a handful of long needles to be used in driving the evil spirits of sickness from different parts of the body. That is all there is to the medical profession in China today, except where western medicine has been established, chiefly as the result of the work of mission hospitals.

Here is a typical old style prescription for diphtheria: "Mix bamboo pith, women's toe nails, bed bugs. Grind to a powder. Sprinkle in the throat."

That sort of thing still goes on in many parts of China, but through the work of American doctors and nurses who train Chinese men and women in western medicine some progress is being made.

As in Japan the Chinese congregations organized by the missionaries of the Episcopal Church from America and England, have united in establishing a national Church. It is called the *Chung Hua Sheng Kung Hui* (The Holy Cath-

olic Church of China.) This Church held its triennial synod last April. At one meeting its Board of Missions raised twenty-one thousand dollars as an endowment fund to provide the salary of a Chinese bishop to lead the mission work in the Province of Shensi. When this new bishop is consecrated there will be six Chinese bishops.

A journey into the interior will take you through Soochow, Wusih, Nanking, the present capital, Wuhu, Anking, Kiu-kiang, Nanchang. Six hundred miles from Shanghai are Hankow and Wuchang, facing each other on opposite banks of the Yangtze. In all of these cities our Church has important missions.

Wherever there is a church, there is invariably a school, and often a hospital. Eighty per cent of China's people are said to be illiterate. One of the best things the missions can do is to give some of China's bright young men and women—and there are millions of them—a sound education under Christian influence.

Nearly all of China's outstanding men of today are the products of mission schools. Several of the leaders of the present Government are Christians including General Chiang, President of the Central Council, and Dr. Soong the Minister of Finance. Four other members of the cabinet are also Christians. One of these, Dr. H. H. Kung, is a lineal descendant of Confucius.

There are four fundamental things that bind together men of different races and cultures, convictions, and interests. These four things are a common task, a common hope, a common peril, and loyalty to a common friend. All four of these conditions find expression in the endeavor to share Christian privilege with the people of other lands who know little or nothing of the life-giving, nation-building truth set forth in the Gospel.

Let us stand together in this greatest of all enterprises, in loyalty to our common Friend and Saviour, Jesus Christ, and in glad compliance with His request that His followers should bear witness to Him throughout the world.

Kindergarten Brings Gospel to Imaichi

Small agricultural center near Nikko, Japan,
entirely without Christian work, gives enthusiastic
welcome to our ministry to its children

By Marian Humphreys

Missionary in Japan since 1915

IT HAS BEEN SAID that "wherever there is a human need, there is the Church's responsibility." With this thought in mind the Church workers at Nikko have looked beyond the borders of their own little town to discover any need that they can meet in the neighboring villages that lie scattered about among the mountains.

Nikko's nearest neighbor is Imaichi, a small agricultural center on the main road between Nikko and the provincial capital. It was entirely without Christian work; its people were not yet sufficiently awake to their religious needs to wish to have a church in their town. Nevertheless, they were enthusiastic at the suggestion of our opening a kindergarten for their children. This seemed to be a real need which we could meet. And so, after securing Bishop McKim's consent we began our preparations for the new work. The Imaichi people showed much interest. They helped us in many ways; when no suitable house could be found they offered to remodel an old office building and to move it to a better location near the primary school. This building, when finished and newly painted, far exceeded our expectations; it is large and airy and the sunlight streams into the rooms from morning till night. With twenty-five dollars which we received from the missionary district we were able to buy the necessary basic equipment, with the exception of a piano.

Early in September, 1930, we gathered together our first group of children. We started with fifteen, but the number gradually increased until at the beginning of the new school year last April, we had an enrollment of thirty, and it was necessary to engage another teacher.

Our first group of ten children graduated in March and entered the public schools. Now they come back to the kindergarten one afternoon a week to a religious education group. We do not call it a Sunday school, partly because that name seems to suggest noise and bad behavior to children, and partly because the class does not meet on Sunday.

The parents, too, are beginning to show an interest in Christianity. Every Sunday evening our Japanese priest at Nikko goes down to the Imaichi kindergarten to hold a meeting for men. It is too early yet to begin any classes or meetings for women, but we are always ready to discuss Christianity with them individually and to help them with problems concerning their children. Our great hope is that within a few years we may have a little group of Christians in Imaichi; then we shall begin to make plans for the building of the first church there.

Bishop McKim and friends in and out of Japan have been most generous in helping secure the equipment for the Imaichi kindergarten. But one thing we lack—a piano. Whoever heard of a successful kindergarten without music! One might say it is the kindergarten's very life. As we have helped ourselves so many other ways we also have started a fund for a piano, but we are still \$190 short. Much to my distress it looks as if I would be obliged to return to Japan without the assurance that that piano will be forthcoming. If I could only take back word that the piano would be a Christmas present it would give great enthusiasm to our workers, to say nothing of the happiness it would give to the children and their parents.

Home Missions Build a Christian Nation

General Church supports 800 missionaries in
41 dioceses and 15 missionary districts working
among the isolated, Orientals, Indians, Negroes

By the Rt. Rev. Frank W. Creighton, S.T.D.

Bishop of Mexico and Executive Secretary, Department of Domestic Missions

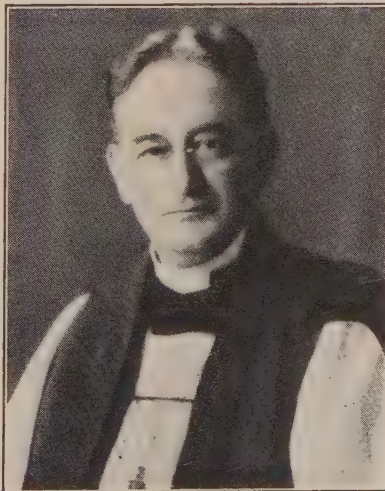
AUTHORITATIVE and comprehensive statements on the Church's enterprise in the United States have seldom been made. Bishop Creighton's recent address to the Joint Session of General Convention was such a statement. It is a significant utterance which should command the attention of every Churchman. THE SPIRIT OF MISSIONS is privileged to make it available to a wider group than sat in the Joint Session.

CHRISTIAN MISSIONARY enterprise in the United States of America may seem to some a work of supererogation. With so much to do in a world largely unmindful of the Christ, with millions to be reached with the first news of Him and His gospel, we deliberately dedicate a large part of our missionary effort to our own land with all its great advantages and opportunities.

We remember that we are the one great nation born Christian. All the others have been converted from paganism. Our forefathers were religious enthusiasts. Most of them came to these shores to give full play to their religious convictions. They wanted to worship God according to the dictates of their conscience. The institutions they fostered and founded had Christian character. Their lives were ordered by Christian

precepts. The Church, whatever its doctrine or polity, was the dominant force in the formative period of our American social structure. From that background and heritage we have risen to our greatness and power. And despite so many evidences of indifference to Him, we may say with conviction, "What hath God wrought!" We are challenged by our very strength righteously to maintain our Christian character, and to fulfill our spiritual destiny both for our own, now heterogeneous and conglomerate people, and for the world which with confident appeal is looking to us for consecrated leadership. Domestic missions is our Church's answer to that challenge.

In our phenomenal growth to present strength and greatness we have not maintained the same spiritual zeal shown by our forefathers. We have given relatively scant consideration to certain areas and racial groups. We have shut our eyes to certain fundamental weaknesses and taken them for granted. In many instances we have not only held America for Christ, but we have lost ground. I do not mean that the Church has been indifferent (for it has not), but the nation as a whole has. And I do not say these things, in this general way, to indicate any discouragement or to suggest that our situation is unduly



BISHOP CREIGHTON

Whose address on Domestic Missions was an outstanding feature of the Joint Session

THE SPIRIT OF MISSIONS



DENVER GIRLS REGISTER BISHOPS AND DEPUTIES TO CONVENTION
With ease and dispatch a small efficient group of local Church girls carried on this most essential phase of Convention detail

serious, but simply to emphasize our opportunity to render a real service to our nation and through her to the world.

The United States has a spiritual as well as a political and economic destiny. And the measure of greatness in any nation is not in the things she neglects or the weaknesses she creates in one part of her social structure that she may be strong in others, but in her corporate vigor, in the just distribution of the elements which make for real greatness, in the diffusion of her blessings. And that applies to her spiritual resources and capacities with greater force than anything else. We want America for Christ and every man, woman, and child within her borders. We want the spirit of Jesus Christ to rule our nation, in city and country; on the Indian reservation and in Appalachia; in Negro areas and among the foreign-born; in our national politics and in our relations of whatever character with each other and with other peoples. And when we consider what the Church is doing as her part through domestic missions toward reaching that goal, we can thank God and take courage.

CHARACTER OF DOMESTIC MISSIONS

THERE ARE TWO kinds of ecclesiastical areas receiving grants from the general missionary funds of the Church, *i. e.*, aided dioceses and domestic missionary districts. The fact that work of special character is recognized as truly missionary and supported wholly or in part by missionary funds evinces the acceptance of a principle governing and defining all our domestic missionary work, *viz.*, that when it is missionary, wherever there is pressing need or real opportunity, it should be so recognized without respect to geographical location or ecclesiastical designation. This principle is rigidly followed in the Department of Domestic Missions in recommendations for appropriations. Naturally, there is, at times, a difficulty in making a distinction between diocesan and general Church responsibility. Every case of pressing need or real opportunity does not necessarily imply general Church obligation. Very often it is clearly diocesan. There are times when it is exceedingly difficult and embarrassing to make that plain to diocesan authorities.

HOME MISSIONS BUILD A CHRISTIAN NATION



THE HOUSE OF BISHOPS IN SESSION AT DENVER

The State of Colorado placed one of the chambers of the legislature in the State Capitol at the disposal of our bishops for their meetings during the recent Convention

AIDED DIOCESES

MISSIONARY WORK OF the general Church is carried on in forty-one continental dioceses at a cost of \$264,698. It is only fair to say that in some cases appropriations are not made for maintenance of work, but simply for salaries of workers.

Some of these appointments and salary appropriations are simply for such time as may be required by the dioceses concerned, to take them over. Recently letters have been received from two bishops of aided dioceses stating that they expect within a very short time to assume full responsibility for all their missionary work. I am frank to say that I conceive it to be part of my duty as secretary to commend and urge such a course where it seems advisable. It is good for the diocese concerned to be responsible for the missionary work within its own borders and it has a salutary effect upon contributors to the missionary funds of the Church. There is an inspiration in knowing that a missionary project can achieve diocesan or self-support.

On the other hand there is a vast

amount of purely missionary work now being done in dioceses which, obviously, is the obligation of the whole Church. Some of it because of its character and importance and some of it because of fundamental diocesan weaknesses which need not be emphasized and flaunted by a Church big enough and strong enough to extend Christian help and encouragement to its weaker members through authorized channels. Because a diocese, for reasons which never can be charged against its present bishop or diocesan authorities, is too weak to do its own missionary work is no reason why that work should remain forever undone. It may be of even greater importance in such a diocese than in a missionary district frankly dependent.

Nor should a diocese be held entirely responsible for work of a special character, important enough to be the responsibility of the whole Church, simply because it happens to be within the confines of a diocese and not a missionary district.

Much of the work in aided dioceses is in rural areas where the services of the Church are in part supported for people too few in number entirely to support

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themselves. Despite the enormous influx of people to urban centers, which is a baffling characteristic of American life, there are still in the United States sixty million people who live on farms or in villages. To neglect them, to abandon work which cannot support itself, which in many cases is a financial liability to the Church, would be a kind of spiritual blindness of which this Church does not propose to be guilty. We need not refer to the great and constructive leaders produced by the farm and village or small town, we need simply to remind ourselves of the ever broadening stream of youth flowing from the country to the city to take its place in our social fabric, making it and moulding it, giving it character, to see our plain duty. And where the diocese obviously cannot maintain that kind of missionary work, it becomes the duty of the general Church to assume it. And it does.

Then, too, entirely within diocesan boundaries there is that unique area of Appalachia, the Southern Mountains. John C. Campbell once said that "more things are known that are not true about the Southern Highlands and the Highlander than about any other section of the country or body of people."

The impression has gone abroad that they are a dirty, ignorant, shiftless race of feudists and moonshiners, steeped in religious fanaticism and utterly worthless. If that were true, it ought to stagger Christian America and impel the Church to the greatest missionary effort in its history. Fortunately, it is not true!

Before any general condemnatory statement is made about the mountaineers it were well to remember the contribution those humble mountain homes have made in fearless, independent, and intelligent men and women to American life and vigor. It were well, too, to remember the stock from which they sprang. For these people are the descendants of those hardy English and Scots who emigrated to Ireland only to be driven out to these inaccessible mountain fastnesses.

What is true of them, however, is serious enough. They are the inevitable result of isolation and continued introspec-

tion with the attendant stagnation. They may be illiterate because of their lack of contacts with the outside world, but they are not ignorant. Young and old they are hungry for education. And the Church through its mountain schools is establishing contacts leading to an appreciation of the Gospel of the larger and more abundant life in Christ received by us, not to keep but to make known. We are at work in seven dioceses. We have 130 workers, fifty-four churches and missions, and twenty-six schools in the Southern Mountains.

Practically all of our Negro work which has not reached the point of self-support is in the aided dioceses. This, of course, is outside of the American Church Institute for Negroes. Our Negro work, apart from the Institute, is not nationally organized. The appropriation for it is \$84,412 and that sum is divided among twenty-two dioceses and one missionary district, Oklahoma. There are 110 workers among Negroes and there are thirty-one Negro church schools (outside the Institute) and 117 Negro churches and missions. We have not yet reached that state of progress in our work among the Negroes which warrants any great degree of satisfaction. We have no settled policy, nor any survey of sufficient detail or scope to serve as a guide. Treatment of our Negro members and the degree of their inclusion in diocesan responsibility and privileges are not the same in all dioceses. It is my hope that the way may be opened for some centralization of authority, compatible with diocesan rights, which may lead to a settled policy and an equitable treatment of our Negro Churchmen, both clerical and lay. One kind of Church for one race and another for another is not going to produce the same high level of Christian self-respect. One group has too pathetically far to go to reach it.

Despite these drawbacks and hindrances much has been achieved of which we may be proud. We have no group of worshippers more intelligent in their part in the services of the Church than our Negro members. Our Negro clergy are in the main a credit to the Church and they

HOME MISSIONS BUILD A CHRISTIAN NATION

are only waiting for the equipment and leadership necessary and the certainty of our serious interest in them, not racially but as fellow Christians, to push this Church forward into its rightful position of importance among a people of surprising versatility and infinite capacity.

With the exception of El Paso, Texas, and Phoenix, Arizona, where we have work for Mexicans, all our work among other racial groups aided by the missionary funds of the general Church is in dioceses.

Unfortunately, we are doing nothing for the sixty-five thousand Filipinos in this country.

We have five Japanese centers, St. Mary's, Los Angeles; St. Peter's, Seattle; White River Valley Mission, near Kent, Washington; Christ Mission, San Francisco; and North Platte, Nebraska.

Our approaches to the Chinese are limited to San Francisco and Oakland through the devoted efforts of the Rev. Daniel G. C. Wu, the only Chinese priest in America.

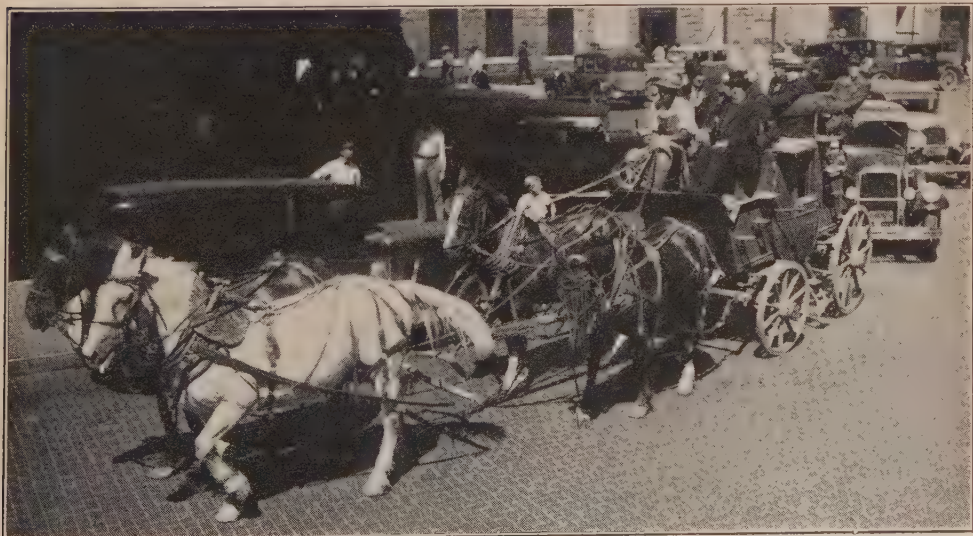
In all these missions there is a ready response to the Church's teaching and a determined effort towards self-help. I am sure, however, we shall want to under-

take much more; having in mind that whatever we do for these groups, Filipino, Mexican, Chinese, and Japanese within the United States, by way of providing suitable buildings in which they may worship and carry on their activities or by assisting with the salaries of their priests we are doing for the future America. For the second or third generation, whatever be its racial characteristic, is destined to be American.

MISSIONARY DISTRICTS

IN ADDITION TO the aided dioceses there is that more romantic and appealing field west of the Mississippi in which is located our fifteen domestic missionary districts. For this work, we appropriate \$639,880. With the exception of some few dioceses where conditions are somewhat similar, this work is unique and cannot be compared with the Church's normal work as most of us know it and have a part in it.

It has been said that rural work is no different from any other kind of Church work and to differentiate it from work in the city is to make an invidious distinction. I cannot subscribe to that opinion. Nor can I subscribe to the view that the



BISHOP BREWSTER ARRIVES IN DENVER FOR CONVENTION

Formerly Bishop of the Missionary District of Western Colorado, the Rt. Rev. Benjamin Brewster returned to Denver in the kind of conveyance which once carried him on his missionary journeys

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distinction between the diocese and the missionary district is mainly technical. The work in the missionary districts is entirely different requiring different methods and more support, and effort of an entirely different character.

Much of our work in the districts, technically, can be termed rural. But it is not the kind of rural work we are familiar with in tillable areas, settled, however sparsely, for hundreds of years, with their small, well organized communities in touch with cultural and religious advantages. No such conditions exist in the vast areas where our domestic missionary work is carried on in the districts. There, you may travel hundreds of miles through arid desert and narrow valley, past isolated ranch and lonely homestead, with a handful of devoted missionaries to minister in areas as large as a dozen eastern dioceses. This is true of Idaho, Nevada, New Mexico, Arizona, and parts of Utah and Wyoming. It is true also in the palouse of Spokane, and the plains of North and South Dakota, North Texas, Oklahoma, Eastern Oregon, Salina, and Western Nebraska. The degree of loneliness in which the poorly paid missionary and his devoted wife, and the isolated woman worker carry on, the discouraging conditions they face, and the small results attained (measured by numbers and ability to support the work), the willingness to stay on and fight it out must enlist our special interest in a type of home missionary work as important as it is difficult. When you consider these facts then you may have an idea as to what our bishops and their devoted missionaries are facing in a part of our America which is just as valuable in the eyes of God as any self-supporting diocese.

Yet there is the steady harvest of souls, the devotion and loyalty to the Church of hardy people who have the blood of pioneers in their veins, the joyous response of wholesome boys and girls, and the determined advance toward self-support which under no consideration should be forced. While I was in

the West, I frequently heard the term bow-legged applied to dioceses and parishes. A bow-legged person is usually one whose parents allowed him to try to stand alone and walk without assistance before the proper time. I can not believe that we want to create any more parishes or dioceses of the bow-legged variety. It is infinitely better to render patient assistance for a longer time. Normal growth to independent status, with proper aid given from missionary funds, tends to a healthier and a happier future and a greater capacity to serve in every way the Church which nurtured and wisely guided to strength and vigor.

Here, too, in our domestic missionary areas are the vast majority of our aborigines. This is no place for a dissertation upon our treatment of them or the series of causes leading to their present condition. But, if our Indian friends, through force of circumstance, are today wards of the Government, they are in larger measure wards of the Church. It is not a happy thing to recall that today less than forty percent of the American Indians are Christians. And although they are still segregated on reservations, it is becoming increasingly evident that, without losing racial characteristics they must be given a place in normal Christian American society to which they may make a contribution out of their own experience and inheritance.

And the character of that contribution is as important a consideration as that of any racial or special group entering our social fabric. This nation can never be spiritually great while the American Indian remains, on the whole, what he is today.

Our Church has been and is tremendously alive to its opportunities in the Indian fields. Our budget for Indian work is \$126,476, divided among fourteen dioceses and districts. Two hundred and forty-three workers are in the Indian fields.

Again we have no settled policy for our Indian work. But the initial step for an exchange



VITAL PROBLEMS CONFRONT BRAZILIAN CHURCH

of views and methods, and the definition of a policy has come from our missionaries in South Dakota and we are hoping for a coöperative effort and a united advance compatible, of course, with diocesan or district needs, and the views of the bishops concerned.

The total budget for all domestic missionary work is \$905,578. There are eight hundred domestic missionaries in continental United States whose salaries are paid in whole or in part from the funds of the general Church. All of them believe with all their hearts in the destiny of this land, and all are pledged to its

spiritual fulfillment. They are committed to an infinitely greater task than merely holding such spiritual values as we now have. They, with all of us have accepted the challenge to make America truly Christian, to win every man, woman, and child within her borders for Christ. And there can be no rest for those who believe with all their hearts in Christ and this country, for in no other way can she be truly great and measure up to God's conception of her worth to those privileged to dwell within her frontiers and to a world to whom she may be a redemptive power.

Vital Problems Confront Brazilian Church

THE CHURCH IN Brazil is endeavoring to deal effectively with important questions as indicated by the action of its thirty-third annual council recently held in Pelotas.

The evangelization of the Indians in the distant and little known interior had careful consideration. They are primitive people, dominated by superstition, living from hand to mouth, and not wholly without some distorted Christian ideas. They take off their hats at the name of our Lord. Children are baptized usually by the head of the tribe. The Brazilian Church is endeavoring to find among these people a young man of character and promise, and bring him to eastern Brazil, where living with a Church family, he can receive Christian teaching and have the privileges of a Christian home. It is hoped that through this environment and teaching he will develop qualifications that will fit him to return as a missionary to his own people. Thus the difficulties caused by the entrenched suspicions which the Indians entertain of any white man may be avoided.

With over three thousand children in its fifty Church schools it is only natural that the Brazilian Church should address itself to their religious nurture as one of its major problems. The greatest difficulty is to secure educational material in Portuguese and to find teachers who are sufficiently trained to guide the Christian

nurture of these thousands of children. An adaptation and translation of adequate courses of instruction will take not only time and ability but money.

As in other Latin American countries, there is in Brazil great need for the care of and the religious nurture of orphaned and homeless children. Such institutions are almost non-existent outside of the Roman Communion. The council approved of an effort to secure a fund of ten thousand dollars of which the first one thousand dollars is already in hand. With this sum it is proposed to buy property and start the institution in a small way, confident that as it demonstrates its usefulness it will win the loyal coöperation and support of Church people generally.

The council was obliged to face what is called the "religious question". Some years ago an effort was made to provide in the federal constitution for religious instruction in the public schools by the clergy of the Roman Church. Strong opposition developed and the measure failed of passage. Recently a similar proposal has been brought forward. The nature of the proposal was such that many people understood it as an endeavor on the part of one Church to control the State. Opposition is based on the fact that the Brazilian constitution guarantees religious liberty and on the conviction that the proposed changes will destroy such liberty.

Central China Laid Waste by Floods

Water reaches unprecedented levels, leaving thousands homeless and damaging mission property.
Mission compounds shelter countless refugees

By Regina B. Lustgarten

Missionary in China since 1924

A GREAT CALAMITY has overtaken China! There have been floods in the past but the area has been small compared to the tremendous stretches in the Yangtze Valley and the Grand Canal district, now under water in China's greatest flood.

Past flood experiences have shown that when a river overflows its banks much of the water cannot return to the channel or find another outlet. Thus swamps are formed where hitherto there had been tillable land. We must face, therefore, the prospect that a large proportion of the water now covering the Yangtze Valley will remain, causing the loss of thousands of acres of land and depriving millions of people of their means of livelihood.

In practically every Chinese village and most of the larger cities, ordinary sanitation or even simple sewers are quite unknown. For centuries human and animal waste has been used for fertilizing the land from which the patient farmer tries to wring three and sometimes four crops each year. Now the muddy waters of the Yangtze have gone rushing through the narrow streets of these towns and villages, stirring up the disease laden soil. When winter comes, not only will there be homelessness and starvation, but the ordinary diseases, always rife in unsanitary Chinese towns, will be multiplied and added to by malaria, cholera, dysentery, and typhoid.

To the missions this flood comes as a new calamity. Barely beginning to recover from the revolutions of 1926-27, with properties gradually being put into shape after armies and bandits and communists had done their best to destroy

them, the missions face new and greater property damage and increased calls on their charity.

The Episcopal Church has a keen interest in the affected area. The three dioceses under American missionary bishops, lie in the Yangtze Valley for a thousand miles or more from Shanghai up to Ichang and beyond to the west. The Diocese of Kiangsu (Shanghai) has an additional flooded area where the banks of the Grand Canal have given way, affecting an estimated five thousand square miles and ten thousand people.

A brief survey of our stations involved may be of some interest. Shasi, about nine hundred miles west of Shanghai, is an important market town and an outlet for the entire hinterland to the north of the Yangtze and to the west of the Han River, which flows south by east from its source in the Tibetan Mountains. When the Yangtze is at its lowest level, Shasi is fifteen feet lower than the river! This country, for several years torn by war and bandits, is now in the grip of the flood and its attending miseries. Near Shasi are three outstations, flooded either by the Yangtze or Han Rivers.

It is easy to recall the days in the early twenties, when dykes which should have been repaired had been neglected. Small floods followed by hard winters of famine, when one was beset on every side by people who literally died at one's door step for the want of food, and others who tugged at one's clothing as one passed down the narrow streets, begging for a copper or two. Those days with their need and their heartache are insignificant when compared to what is visualized for the coming year.

CENTRAL CHINA LAID WASTE BY FLOODS

Hankow, six hundred miles from Shanghai, at the junction of the Yangtze and Han Rivers, is a dyke-protected city. In normal times large steamers ply between Shanghai and Hankow and on to Ichang. The water front is always a busy place. Coolies carrying the numberless things which China exports and imports, sing their songs as they bend their backs to the load and for the carrying of which they will get a few coppers. At the end of the day they make their way, always wearily but cheerfully, back to a hovel they call home. There the few coppers will provide rice for the wife and children and, very often, an aged father or mother. Now all is changed. Perhaps the hovel called home is gone, but there are still some to be fed. But it is impossible to carry on the normal trade and there are no coppers.

In Hankow the Church has its diocesan offices, St. Lois' School for girls, Cathedral School for boys, and several large and flourishing parishes.

Across the river is Wuchang, where the largest institutions in the Diocese of Hankow are situated. St. Hilda's School for girls was flooded when the Ch'in San Dyke below Wuchang broke. School will be opened in the fall, but there will be

much repairing to be done to the grounds and the buildings. In Wuchang are also Boone Middle School for boys and Boone Library. It is estimated that over a thousand refugees are on the higher land of the Boone Compound. The Church General Hospital, always full of the sick and the poor, faces a winter of "more sick" and "poorer poor", and from America there must come more medicine and more help of every kind if they are to meet the need of the moment.

Closely allied to the work of the hospital is the House of the Merciful Saviour, now under the direction of the Sisters of St. Anne. Here in an old building, a store house furnished as a chapel, the Sisters have collected the lame and the halt and the blind who are in need of a home. The compound is filled with water, the buildings are water soaked, but the blind child two years old, the mother who, with but one leg and a worthless husband, must still look after her twin babies, and the others who are the Sisters' wards are still there. The winter will bring to this place additional hardship and added calls for help.

A little way up the street from the convent is St. Michael's Church. Always full to overflowing with the Rev. Robert



SELLING BREAD IN A MAIN STREET OF HANKOW DURING THE FLOOD
This was the usual method adopted by street sellers during the disastrous flood which submerged great areas of central China during the past summer

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Wood's friends, it is housing more than a hundred refugees. Before the winter sets in, it will take more money than Mr. Wood can raise by pawning his fur lined cassock (there is a tale that he does this on occasion) to meet the needs of his people.

As one leaves Hankow and travels down stream the first place of importance reached is Kiukiang. The junction of many rivers which flow into the Yangtze, Kiukiang is the port where ships unload their cargo for the Province of Kiangsi. Here one also leaves the steamer to travel to Kuling, the resort in the Lushan Range, where foreigner and Chinese alike flee for a brief respite from the terrific summer heat of the Yangtze Valley. Normally one makes the journey from Kiukiang to the foothills in a motor—a journey that takes forty-five minutes if the car, usually a decrepit Ford, does not break down en-route. The rest of the journey is done by chair, requiring from three to five hours, depending on the condition of the road, the weather, the disposition of the coolies who are carrying the chairs, and more often upon the disposition of the passenger and his willingness or ability to cross the ever ready palm.

To Kuling, at an altitude of over three thousand feet, everything that one needs, be it salt or cement, timber or cloth, coal for heating or oil for lighting, travels up the mountainside on the backs of men. Hundreds of families are dependent upon this summer trade for the means of sustenance for the ensuing winter. Today the plain is just a part of the Yangtze, commodities are expensive, and if the American School at Kuling opens this winter they, too, will find that the high cost of living has reached them in no uncertain way.

In 1927, I visited what was left of a large school and church in Kiukiang when the soldiers and students had finished wrecking the buildings. Not a window pane or a bench were left in the church. The altar was there because it was immovable, but the chancel was being used as a residence for a man and his goat, who were a sort of a traveling circus. Bishop Huntington has made several attempts to restore the station to some degree of usefulness and now Kiukiang is again visited with disaster!

Wuhu is another station which is suffering in the Diocese of Anking. Ordinarily Wuhu exports more rice than any



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HANKOW STREET SCENE SHOWING EFFECTS OF THE FLOOD

The rising waters of the Yangtze causing one of the worst floods in China's history, have inundated the whole city washing away countless houses and making thousands homeless

CENTRAL CHINA LAID WASTE BY FLOODS

other place in Asia. Now the countryside is flooded. The rice crop is destroyed. The mission compound containing the office and residence of the Bishop, St. James' School and several of the dwellings, is situated on a hill, but the compound on which the Sisters of the Transfiguration maintain a flourishing work is unfortunately lower down. One shudders to think of that peaceful spot, beautified by the faithful labors of the Sisters and their helpers, a haven to which many a foreigner has gone for rest and recuperation, in any way spoiled by flood. The Sisters have built up an important industrial work, employing over a hundred women and girls; a dispensary where thousands receive, during the course of the year, medical attention in addition to a smile, a cheery word of comfort and hope which Sister Constance never fails to give them. This year the call on their charity and patience will be multiplied a thousand fold and the Sisters will gladly give of their strength and time and such means as they have, but they will need much help from their friends in the homeland—help in prayer, supplies, and money.

Five hours by steamer from Wuhu one comes to Hsiakwan, the port of Nanking, a few miles inland and the capital of the Nationalist Government. Here, within the past five years, wide streets have been built and millions have been spent on the erection of a mausoleum for the body of Sun Yat-sen. Hsiakwan is still a town with an unseemly and inadequately protected water front, narrow, muddy, filthy

streets, and its share of unspeakable poverty. If the past is a criterion, the priest in charge of our Hsiakwan station will see his share of suffering this winter, have many calls for aid, despite the fact that Hsiakwan is in the shadow of the capital and under the very eyes of the mighty.

The Diocese of Kiangsu (Shanghai) is sometimes referred to as an island untouched by nationalism. The diocese, in addition to the city of Shanghai, has within its borders several large cities, such as Nanking, Soochow, Chinkiang, Wusih, Yangchow on the Grand Canal, and about fifteen other smaller stations. The majority of these stations are situated either on canals, the Yangtze, or some other wa-

terway. All of these places had their trials and tribulations during 1926-27 and the years of unrest that have followed. All of them are doubtless having their share of the inundation which is covering that area of the country.

Soochow with its flourishing schools and women's work, and Wusih with its fine hospital, will have their share of refugees to be taken care of this winter.

Everywhere in America one hears the oft repeated question, "Why has not something been done to prevent just such a catastrophe as this?" The question is easier asked than answered. "Why" is a question which looms very large in the heart and mind of the foreigner who lives in China. There are many things there beside the flood and the causes leading to it which cause the "Why" to be ever-present. Various answers can be given, none of them perhaps quite adequate.

THE FLOOD SITUATION in China absorbed the attention of the National Council at its last meeting and resulted in the adoption of the following resolution:

WHEREAS, Unprecedented floods in central China during the summer of 1931 have resulted in great loss of life, widespread suffering, and considerable loss of mission property.

RESOLVED, That the General Convention inform the Church of the immediate necessity of caring, so far as may be possible, for the physical needs of our fellow Christians in China and of providing for reconstruction of our damaged and destroyed mission property.

FURTHER RESOLVED, That the National Council is instructed to take such steps as may be necessary to give to all our people an early opportunity to make their offerings for the foregoing purposes.

FURTHER RESOLVED, That the Bishops of Shanghai, Nanking, and the Suffragan Bishop of Hankow are asked to convey to the people of the Church in China the deep sympathy of the Church in the United States in this time of suffering and sorrow.

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One is that a constantly increasing population needs land to till. Consequently trees must go. Another is that it is no uncommon thing for a dyke tax to be added as a surcharge to the usual customs charges or to some other usual and legitimate tax, but it is also not uncommon for the dyke tax to be used for purposes other than repairing dykes. Sometimes a mere show of dyke repairing is made, but the money is never used for the purpose for which it has been levied.

When the waters have receded the patient Chinese will return to his enriched soil, plow it, try to raise a crop for the next spring, and if, in the meantime, he is not again taxed, or if bandits do not drive him from home, or if there are no communist uprisings, by this time next year he may have enough in hand to enable him to exist. In the meantime, through-

out the Yangtze Valley and the Grand Canal country the Christian Church and the missionary, indeed, all foreigners, will find themselves face to face with dire need of food for the starving, medicine for the sick, clothing for the naked. Farmers will need seed for the spring planting. Mission stations will need to be repaired.

It is during such times as these when Christian people are able to show their faith in God. Many will come for aid who have never heard of the Saviour. Many, too proud to ask, will be reached in some way. They, too, will wonder "Why?" Why should strangers among their own and foreigners be helping them? Inevitably they must come to know that all that is being done for them is because of love for Him Who said, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me."



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MAROONED IN FLOOD-STRICKEN HANKOW

Unable to leave their home these Chinese are receiving food from one of the relief agencies which goes about on its errands of mercy in a crude boat. There are now over thirty million Chinese homeless as a result of the flood

Pioneering for Christ Jesus in Japan

After more than fifty years' continuous Christian service in the Far East, Bishop McKim recalls hardships and rewards of our early work

By the Rt. Rev. John McKim, D.D.

Missionary Bishop of North Tokyo, 1893-

PART ONE

IT IS NOT OFTEN that the Episcopal Church can claim the honor of being pioneers in the extension of the Kingdom of God, but we do claim that honor in Japan. At the February 1859, meeting of the Board of Managers of the Missionary Society in New York, a resolution was passed to send two missionaries, already at work in the Missionary District of Shanghai, as pioneers to Japan, John Liggins and Channing Moore Williams. They had gone to China by sailing ship around Cape Horn, a journey which required six months, and were stationed at Soochow. There they met much opposition, sometimes even meeting physical violence, which resulted in Mr. Liggins being ordered to Nagasaki in Japan for rest and medical treatment. Consequently he was already in Japan when his new commission reached him sometime in April, 1859. Two months later, Mr. Williams followed on the U.S.S. *German-town*. The first medical missionary, Dr. Ernest Schmidt, was appointed in September. He did not stay long, resigning early the next year.

Mr. Liggins never recovered his health, and a year and a half later he also resigned, leaving Mr. Williams alone. The old edicts against Christianity were still in force. Anyone suspected of, or reported as, being a Christian was imprisoned, subject to penal punishment and heavy fines. There is a man now living in Tokyo, Kojima San, the oldest Christian of our Church, who in 1869 was reported to the authorities as being a Christian. For this offense and none other, he was arrested, heavily manacled hand and

foot, and forced to walk from his home in Kyushu to Tokyo, a distance of eight hundred miles, where he was imprisoned for six months. As he walked between armed guards, he was greeted all along the way with vile epithets, spit upon, and stoned. This man had the honor of being present on December 7, 1923, at a great public service for the consecration of the first Japanese bishop, Dr. Motoda, where many officials of the same rank as those who sentenced him were honored guests.

Mr. Williams' life at Nagasaki was one of solitude and hardship, which I think affected his whole life. He had no friends; he was followed by spies wherever he went. People of his own color and race treated him with contempt. He studied the language, taught English to officials, and distributed Chinese Christian literature, the only Christian literature which was then available. He gave this to all whom he met, many of whom were spies. So far as I can learn, during these seven years of hard work and unfriendly loneliness, his heart was not gladdened by the conversion of a single person, and there were no Baptisms.

He was elected Bishop of the Yangtze Valley, with jurisdiction in Japan, by the House of Bishops in General Convention and consecrated, October 3, 1866. His duties in China were so exacting as to leave him but little time for visits to Japan where we had no resident missionary until 1871. When he came to Japan he made his residence in Osaka, where he baptized the first convert in 1869. The name was not given because of the danger he might be in if it became known.

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He was a samurai, who came to church wearing his two swords.

In 1871, the Rev. Arthur Morris was appointed to Osaka, and became the Church's lonely sentinel in Japan. The Rev. G. B. D. Miller, brother-in-law of Bishop Tuttle, arrived a year and a half later, and the Rev. J. Hamilton Quimby came in 1872. The next year Mr. Miller and Mr. Quimby organized St. Timothy's School at Osaka, the first Church school for boys in Japan. Dr. Henry Laning, the first medical missionary, arrived July 4, 1873, and opened a dispensary on Umemoto Cho, Osaka, which was used for services on Sunday. In 1875, Miss Gertrude C. Eddy of South Bend, Indiana, was appointed to Osaka, where she opened St. Agnes' Girls' School, the first Church school for girls in the empire. She was the first woman missionary of the Episcopal Church to come to Japan. St. Margaret's School was opened a year later in Tokyo by the wives of our missionaries. The first regularly appointed teacher was Miss Florence Pitman (Mrs. J. McD. Gardner), who arrived in 1878.

The Osaka mission was reinforced by the arrival in October, 1878, of the Rev. T. S. Tyng. Mr. Tyng was a man of keen intellect and varied accomplishments, who learned the Japanese language more rapidly than any man I have known. *Eiwagakko* (St. Timothy's School) was reorganized by him in 1879, and continued until 1885, when there was a students' strike against Mr. Tyng. The boys cut the *tatami* (straw mats), destroyed the *shoji* (paper doors), and did all possible damage to the building. One of the leaders of that rebellion was the mild and gentle Dr. K—, now an honored educator.

This was the end of St. Timothy's School.

I arrived in Japan, March 1, 1880, and as Mrs. McKim was very much indisposed, we remained in Tokyo until April. As I had nothing else to do, Bishop Williams asked me to teach at St. Paul's School, Tokyo, which had been opened in February, 1874. All the subjects in the curriculum of an American high school were taught in the English language. I taught English, English literature, and nearly everything else, including logic.

When I went to Osaka, I was asked to teach in St. Timothy's School two hours a day. I studied Japanese two hours a day, and walked out with my teacher for two more hours to the various shops to try my Japanese on the merchants. Sometimes they would have nothing to do with foreigners and refused to speak, dismissing me with a wave of the hand. This happened once when I was with one of my students who had been a samurai. He said to the shopkeeper, "If this

had happened ten years ago, I would have cut off your head."

The Church's services at that time were held in Dr. Laning's dispensary. Mr. Tyng was a year and a half ahead of me, but had not sufficient confidence in himself to do any independent preaching in Japanese. The Communion table was about three by two feet, and as Mr. Morris and Mr. Tyng knelt on high hassocks at either end of the table, their heads almost touched, reminding one of the pictures in old family Bibles of the Cherubim overshadowing the Mercy Seat. Each book of the New Testament was translated and bound separately in flexible blue paper covers. There would be a pile of these on either end of the altar. The



FIRST MISSIONARY TO JAPAN
The Rev. John Liggins began his work
in the oldest empire in 1859

PIONEERING FOR CHRIST JESUS IN JAPAN

first edition of the New Testament as a whole was not published until I had been here for several years, and the Old Testament was not published until 1889.

In this connection it is interesting to note that as late as 1873, a Kobe bookseller who asked permission to sell an English Bible was told that if he tried to sell a Bible in any language he would be imprisoned and fined.

A year and a half after my arrival I preached my first sermon. In reading it over several years later, I wondered if any of the congregation understood more than a few sentences. The ignorance of the people was great! I was asked, "What is Jerusalem, was he a man?" And, "Did we have the same sun in America as in Japan?"

I lived, with my family, for the first two years, in Osaka, on the second floor of St. Agnes' School, of which I had become chaplain about three months after my arrival, or as soon as I was able to read the services in Romaji. My first Baptisms were, naturally, girls from this school, one of whom is now the wife of the Rev. Hisukichi Yamabe, of Kyoto. Miss Eddy occupied two rooms, also, of this upper floor, and was our paying guest, at fifteen *yen** per month. The cost of supporting a boarding pupil at St. Agnes' at that time was two *yen* per month. The best cuts of beef were then eight *sen* a pound, and all other prices were in proportion.

My first country work was in Koriyama (Province of Yamato). I had never heard of the place, but the Rev. H. J. Foss, later Bishop of Osaka, said he had baptized a man who had relatives in Kori-

yama, and as it was nearer to me than to him, he asked me to go there and see what I could do. I took with me Mr. Tanaka, a catechist and teacher in St. Agnes' School. I shall never forget my first night in Koriyama. I was stoned and hooted at, but we stayed until we could be heard and I spoke in my halting Japanese. Later I baptized the family to which I had been sent.

The pastor of one of our largest churches in Osaka asked me a few years ago, "Do you remember your first visit to Koriyama about forty-five years ago? Did the boys treat you well?"

I replied that they had not, they had stoned me.

"I was one of them," he said.

My first visit to Nara was in 1883. Two of the principal lawyers of the place, Tamaki Itaru and Nakayama Tei, were the first to be baptized, and they became two of the most earnest Christians I have ever known. They and their families were baptized to-

gether in an upper room of Mr. Tamaki's house. They were highly respected men, with good practices, and they knew that if they became Christians, they would be ostracized and lose many of their clients. After their Baptism they used to travel with me over the whole Province of Yamato, giving testimony in farm houses, temple yards, and similar places.

As there were no railways, all our travel was done on foot or by jinricksha. The average charge for lodging and two meals at a Japanese hotel was then thirty-five *sen*, with fifteen *sen* more for *chadai* (tea money or tip).

The first self-supporting church in the *Nippon Sei Ko Kwai* (Holy Catholic Church of Japan) was Christ Church,



A MISSIONARY OF 1880
The Rev. (now Bishop) John McKim began his long missionary career in Tokyo

*Normally a *yen* is about fifty cents. A *sen* is worth one-half cent.

THE SPIRIT OF MISSIONS



THE STAFF OF ST. BARNABAS' HOSPITAL, OSAKA, ABOUT 1885
Dr. Henry Laning (front center) established in Osaka a Christian dispensary which was used on Sundays for the Church's services

Nara. The Christians gave the land, they built the church, and the only foreign money used was seventy *yen* which I happened to have. From the first we paid no rent or incidentals; all was raised by the Christians.

The standards of living were then much lower than they are today. The catechist-pastor was paid the princely sum of twelve *yen* a month.

The next work in this Province of Yamato was at Tawaramoto.

I was in my study in Osaka one morning when an old man came in and said, "I wish to be baptized."

I replied, "I do not know you. What do you know about Christianity, and what have you read?"

He said, "I have read some of the Gospels, and a book on Christian evidences called *Tendo Sogen* (Path to Heaven). I believe in one God, who created heaven and earth! I believe that this God is the Father of all men. He sent His Son, who became Man, and taught that if men would repent and be baptized, they might be saved. I believe His promise,

I know I am a sinner, and I wish to be baptized and saved from my sins."

I thought he was a pretty good Christian. I asked Mr. Tanaka, my catechist to examine him, and keep him a few days. He made a good report and said he was a worthy man. I said to him, "If you are the man I think you to be, you will return to Tawaramoto, tell your friends and neighbors what you believe, and if you will send me word, I will come and teach them." In a few days I received word from him and went. We taught the people from eight to twelve p. m. Of course, I could only speak a short time, but Tanaka San talked for three hours. The work grew, and from there we went to Takata. Five hundred dollars was given by the Society of the Double Temple, and land and buildings were bought. In a few years they became self-supporting.

There is no town in this province that I have not visited.

This is the first in a series of articles by the Bishop of North Tokyo recalling his early experiences as a Christian envoy to Japan. The second article will appear in an early issue.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field

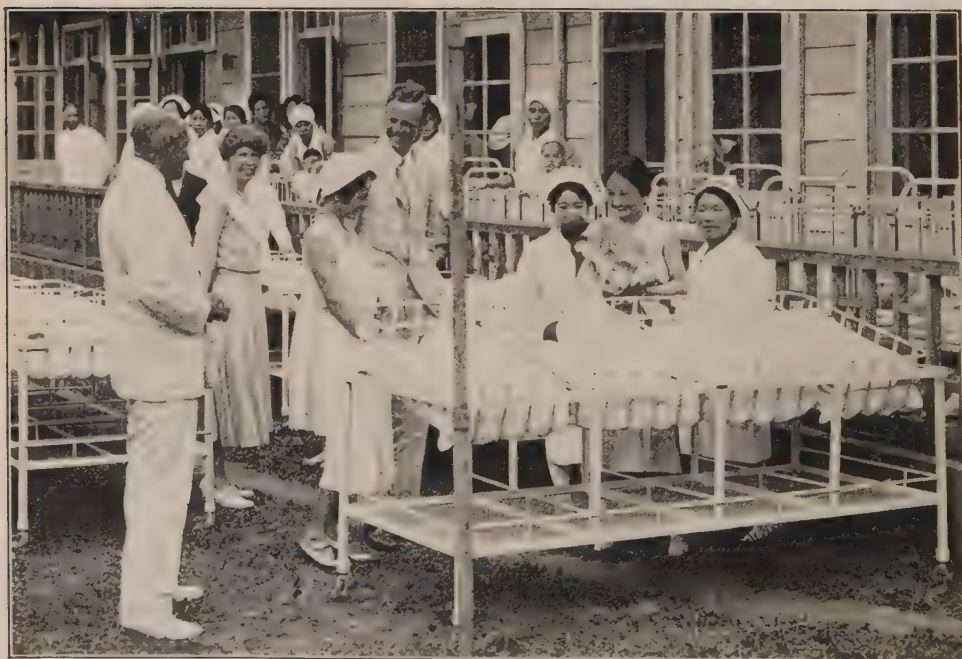


COLONEL AND MRS. CHARLES A. LINDBERGH VISIT ST. LUKE'S, TOKYO
On Sunday August 30 during their visit to Japan, the Lindberghs inspected St. Luke's International Medical Center under the guidance of Dr. R. B. Teusler, the director. The American Ambassador to Japan, the Hon. Cameron Forbes, is at the right



THE LINDBERGHs ON THE ROOF OF ST. LUKE'S, TOKYO

There was no part of our great medical work centering in St. Luke's International Medical Center which the Lindberghs escorted by Dr. Teusler, Ambassador Forbes, and a distinguished Japanese group did not see



VISITING FUTURE JAPANESE AVIATORS IN ST. LUKE'S NURSERY

The maternity wards represent an outstanding feature of St. Luke's work. In these wards the students of the College of Nursing receive practical experience in the work they will be called upon to do in all parts of the Empire



FOREIGN MISSIONS AT GENERAL CONVENTION

An effective presentation of all phases of the Church's work was given in the Scottish Rite Cathedral during the recent fiftieth General Convention in Denver, Colorado. An especially effective display was that of foreign missions



GATHERING FOR OPENING SERVICE, GENERAL CONVENTION, DENVER
Bishops, clerical and lay deputies, W. A. delegates, visitors from all over the world, and many Denver people crowded the Municipal Auditorium to participate in Convention's impressive opening service at which the Bishop of St. Albans preached

Houses of Deputies and Bishops of C



eral Convention and W. A. Triennial





ST. ANDREW'S PRIORY, HONOLULU: GIRLS OF GRADES IV-V

Over 200 girls predominantly Hawaiian, but including also Chinese, Japanese and Caucasians, constitute the Priory student body. "The Priory girl," Bishop Restarick once said, "all over Hawaii means a well-trained woman in manners, morals and religion"



BISHOP NICHOLS VISITS TATSUTA FOR CONFIRMATION

St. Peter's congregation welcomes fifteen men and women to their fellowship following their recent Confirmation. The clergy in the center are (left to right) the Rev. Tetsuzo Nakao, Bishop Nichols, and the Rev. K. Hamada



BISHOP THOMAS TAKES A MIDDAY *SIESTA*

After a hard four-hours' horseback ride through the mountains on the way from Cedro to Praira Grande, Brazil, Bishop Thomas (center) and his party halt for their noonday rest. Archdeacon Cabral is asleep behind the Bishop



IMAICHI KINDERGARTEN GRADUATES ITS FIRST CLASS

These ten little Japanese boys and girls are the charter members of our work in Imaichi which was inaugurated last year by our workers in Nikko. Miss Marion Humphreys tells the story on page 660



A FEW OF THE MISSIONARY LEADERS WHOM WE MET IN DENVER

1. Bishop Lloyd (Suffragan of New York) whose missionary counsel is always of value
2. Bishop Graves (Shanghai) hopeful of the Church's future in China, is eager to rebuild St. Luke's Hospital, Shanghai
3. Bishops Rowe (Alaska) and Horner (Western North Carolina) familiar missionary figures at many General Conventions
4. Bishop Campbell (Liberia) who is hastening back to his jurisdiction on account of the generally unsettled conditions there
5. Bishop Binsted (The Tohoku), our youngest bishop in Japan, who ably represented that Empire at the Foreign Missions Mass Meeting

Snapshots of Church Army Witness

C.A. evangelists, devoted laymen and women,
take Jesus' message into remote and neglected
corners—lumber camps, rural centers, jails

By Captain B. Frank Mountford

Secretary, The Church Army

A JAIL IS NOT exactly the place one might expect a conversion to occur, unless one is familiar with the unusual methods of approach used by Church Army workers. One of the jobs regularly done by the C.A. lumber camp evangelist is the weekly visitation of the tiny county jail in his field. There are not many occupants, but the captain does not consider it a waste of time to spend a morning in the cells with the four or five men serving sentence. The visit does not consist in merely leaving the secular magazines so eagerly looked forward to by the men. Invariably there is a Scripture reading, a prayer, and a chat on the Christian Life.

Recently a young rum-runner came to jail. At first he was hard and unresponsive, but gradually he softened. Then one day when the captain called he was reading his New Testament, in the presence of three others. This provided the opportunity for a good heart-to-heart talk. Of the four men present, three were unbaptized and rum-runners, and the one baptized man was accused of passing bad checks. The men did not make a decision for Christ that morning, but after several days of consideration by them and prayer for them, they surrendered to the Great Appeal, and on a Saturday morning there took place in that jail the Baptism of four prisoners by the Dean of Rural Missions who has the oversight of this C.A. field. The words of the old hymn, *He can break every fet-*

ter, are proved true again and again by such instances as this.

Jail visiting is not the chief occupation of this C.A. captain. His main concern is with the people engaged in the lumbering industry. After a year's patient work in the camp around the mill, five persons were confirmed. One said, "I dearly love my garden, but I'll give the plot gladly if you'll build us a church!" Devotion like this needs no comment. In a lumber camp not all the people live around the mill. That is the center, and there are people on the circumference who must be reached. The men who live out in the woods, some with families, in the valleys

from whose sides the lumber is cut, must also be reached by the Church. To reach them, one must hike out from the mill, past the company store and the tiny wooden dwellings, up the valley where the womenfolk are washing clothes by the stream under the tall trees, then strike up the mountain side. It is a long pull and a steady one, through the beautiful mountain laurels, over rickety old bridges which almost totter beneath one's weight, until at last the top is reached. Here one looks across range after range of wooded hills, from which enough timber can be cut to occupy the lumberman twenty years. One finds farms on these mountain tops and wonders how people found their way into these isolated spots, and still more so how they make a living so far from the beaten track. Our path



"PRAISE YE THE
LORD . . ."

THE SPIRIT OF MISSIONS



SHEPHERDED BY CHURCH ARMY
Some residents of Shinhopple where Church Army activity has met with marked success

takes us for a distance along the ridge, before finally we locate our trail, and plunge through the undergrowth down into the next valley where lumbering is proceeding. After tearing through the tangled thicket we come to a clearing where the great trees are strewn about the bottom of the valley. Jumping from one log to another, we save ourselves a wetting in the stream, then we come to the logging railroad, down which we walk for some distance until we get to Crab Orchard.

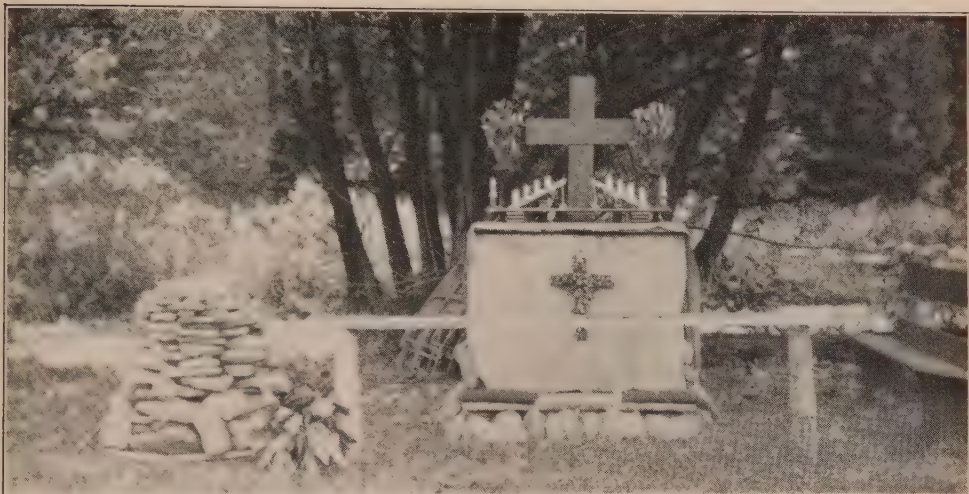
Here, along each side the track, which thus becomes the Main Street of the tiny community, are box cars in which live the bachelor lumbermen, and more roomy quarters for those with families. A small shack serves as the school for the children, in which the C.A. captain gives instruction three days a week. Visiting in the shacks and talks to the men in their quarters provides many a good opportunity for witness, and the influence of a consecrated young Churchman among these folks, as they fell trees, hunt, and fish is an uplifting power in their lives. It is in places like this that Church Army seeks especially to serve, and for which it trains its workers.

IT IS NOT OFTEN that in the Episcopal Church almost a whole community is baptized at the same time, but this recently occurred at Shinhopple, New York, where a Church Army captain has been working for some months. Last fall he was exploring the hill regions of the Diocese of Albany and on one of the back roads he met a man to whom he put the question, "Well, what do you do for religion around here?" The reply convinced him that here was a field ready for cultivation and further contact with the folks proved that they were ready and waiting for the wholesome presentation of the Gospel made by our Church. There being no church in the vicinity, services were organized in the school house. At the time appointed for the first service, not a soul was to be seen. Out went the captain with his cornet, and with this improvised churchbell he summoned the people. Soon the first person arrived, a man. "Welcome, thank the Lord you're not a woman," said the captain and went out on the doorsteps again to sound the trumpet call. In twos and threes they ventured in, until at last twenty-five souls had gathered.



CHURCH ARMY INVADENS DENVER
Bishop Johnson addresses an outdoor meeting on a busy street corner

SNAPSHOTS OF CHURCH ARMY WITNESS



OUTDOOR SANCTUARY NEAR SHINHOPPLE, NEW YORK

Church Army evangelism resulted in so many candidates for Baptism that the little country school house was inadequate, hence the open air service around this altar and font built by the people themselves

Throughout the winter and spring the work of visiting and preaching went on, the people coming out in the thick snow in winter's depth, walking miles with their families rather than miss the weekly service. On occasions it was necessary for the last mile or two to be made by handsleigh, in order that the portable organ, altar, hymnals, etc., might be brought. After these months of preparation the time came when many were ready to be baptized. There were so many candidates it was not possible to get them all into the little country school house. It was decided to hold the service in the open air, and it is safe to say that it was an unique occasion.

The days preceding the great day, there saw much activity in the valley. The men went to the quarry for the altar stones; they chopped down trees to make an altar-rail and stakes for the seats; they waded into the brook for flat, smooth stones with which to build a font. Women brought flowers and one brought a floral cross to hang on the stone altar front. At last all was ready, the men knelt in the outdoor sanctuary and asked God to bless those who should later be baptized.

The evening of the service was perfect, and a hundred and fifty neighbors and

kinsmen assembled as the sun was setting over the hills. The most beautiful cathedral in Christendom could not have provided a better spiritual birthplace for the fifty-seven men, women, and children who that night were signed with the Cross. With wooded hills for walls, two running brooks for music, a starry sky for dome, a tall willow for reredos, a meadow for a carpet, the scent of new-mown hay for incense, a font of stone from the brook filled with water from the same source, what more could be desired to complete the beauty of holiness? Seventeen men were baptized, kneeling at the place made holy by their own labors, as well as fourteen women and twenty-six children. A curious thing happened before the Baptism. The flowers on the cross hanging on the altar front had drooped in the sun, and someone poured water over them to freshen them. The wood of the cross had been draped with red covering, the color of which ran down the altar front in a stream. Someone would have washed it clean, but one of the men who was later baptized, said, "That's right—the Blood of Jesus Christ!" And so there it was left, to bear witness to that cleansing stream which is from God.

Darkness had fallen when all was over,

THE SPIRIT OF MISSIONS

yet it did not blot out the message of the Rev. G. V. O. Barry, who has the oversight of Church Army work in Delaware County. He reminded us that we could never say, "And that's that," the Baptism is not an end, but a beginning.

Church Army work is continuing in this neighborhood. Before long many of the people will be confirmed, and there are plans for the building of a church.

WHEN BUSINESS men built a power house to provide electricity for a Virginian countryside, they little thought that it would be a channel of power for the changing of people's lives. They built a dam to hold back the mountain stream in order that it might be harnessed for the service of men. One night by the side of that dam another stream commenced to flow, which later through the power house provided an inward and spiritual power for the lives of men.

A Church Army captain out scouting in the district, came upon a hill community of about two hundred people, many of whom had not been in church for years and among whom there was no church or minister. Children were brought up without knowledge of God. Such religion as was to be found was of a joyless

nature. Clearly this was a place needing the sane presentation of the Gospel of joyful salvation. After visiting in the mountain shacks, a gathering was held one Sunday evening by the dam. The only music available was a saxophone and with the assistance of a couple of young laymen from the parish church, the captain conducted his first meeting in this place. Such was the response that the authorities offered the use of their power house, and twice a week services are held for children and adults. With the help of pictures and banners on the walls, amidst the machines and coal, and a venerable organ and an improvised altar, an atmosphere of dignity and beauty is imparted. When service is done, the pictures remain, and the engineer works in the same surroundings. He says that in all his memory, the people of this place have never come together to sing and that the services have had a remarkable influence in the community, especially among the children. By means of lantern pictures and simple hymns and talks, the joyful adventure of Christian living is being shown. A class is being prepared for Baptism and this work will become a permanent part of the Church's work in this vicinity.

St. Agnes' School Chapel, Kyoto, Beautified

ON SUNDAY AFTERNOON, June 21, in St. Agnes' Church, Kyoto, the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, dedicated a beautiful new altar to the memory of the late Adeline A. Pilsbry, of Philadelphia. The altar together with all its furnishings was given to St. Agnes' by some two hundred women of Philadelphia, who through Mrs. Pilsbry's study classes had become interested in the world-wide task of the Church. As Mrs. Pilsbry's last class had studied Japan, it was fitting that a memorial to her should be erected there.

The altar was designed and erected under the direction of our mission architect, Mr. J. Van Wie Bergamini in Tokyo, where the Communion vessels and altar ornaments were also made. The altar

hangings and linens were made under the supervision of Miss Clara J. Neely, who has charge of the ecclesiastical embroidery in the Kyoto District.

A legacy from the late Lydia Page Monteleagle of San Francisco, a St. Agnes' friend of many years' standing, enabled us to enlarge and beautify the chancel.

The dedication began at three o'clock when the procession headed by thirty St. Agnes' girls, who compose the choir of St. Agnes' Church, and followed by the Kyoto City clergy, Japanese and foreign, and the Bishop entered the church. The altar was bare; after it had been blessed, the ornaments were placed upon it and blessed; and, finally, the women who had made the hangings and linens placed them on the altar where they were blessed also.



DELEGATES AND VISITORS, LAUSANNE CONTINUATION COMMITTEE MEETING

Lausanne Committee Meets at High Leigh

Faith and Order gathering brings together delegates from 22 countries and 39 Churches.
Second world conference is planned for 1937

By the Rev. Floyd W. Tomkins, jr.

Secretary, Commission on the World Conference of Faith and Order

THE PROGRESS THAT has been made since the Lausanne Conference in 1927, when nearly all the Churches in the world came together to discuss for the first time their agreements and differences regarding matters of faith and order, was well shown by the meeting this summer of the Lausanne Continuation Committee at High Leigh, near London.

It was the largest gathering since Lausanne. Over one-half of the world-wide committee was present, either personally or by duly appointed alternates, seventy-three in all. There were also sixteen young men and women as especially invited guests, representing eleven countries and fifteen Churches, who came to gain a first-hand knowledge of this movement for Christian unity. Other visitors brought the total attendance up to an even one hundred. The significant fact, however, is not the number, but their widely representative character. As was natural, the Church of England sent the largest number of representatives; our own Church and the Congregational Churches in the United States sent full

delegations, while the rest of the seventy-three members were so well distributed that the count showed twenty-two countries and thirty-nine Churches represented.

There was an important delegation from the Eastern Orthodox Churches, including the Metropolitan Dionysios of Poland, Archbishop Irenaus of Serbia, Prof. Boulgakoff of the Russian Seminary in Paris, Dr. Alivisatos, Procurator of the Holy Synod of the Church of Greece, and Archbishop Germanos, the Exarch in Western Europe for the Patriarch of Constantinople. Dean Brilioth of Sweden, Bishop Stören of Norway, Bishop Ostensfeld of Denmark, Prof. Pietilä of Finland represented the northern countries of Europe. From Czecho-Slovakia came Bishop Stejskal and with him Archbishop Prochazka, Patriarch of the Czecho-Slovak National Church, as well as Bishop Fajnor of the Lutheran Church. Prof. Pröhle and Dr. Geza Lencz were there from Hungary—and so we might go on, through twenty-two countries, listing the more familiar names of the Bishop of

THE SPIRIT OF MISSIONS

Gloucester, Bishop Palmer, Dr. Garvie, Dr. Wiseman, the Rev. S. Parks Cadman, and Prof. William Adams Brown.

Our Church was represented by the Rt. Rev. Warren L. Rogers, Bishop of Ohio, the Very Rev. Hughell E. W. Fosbroke, dean of the General Theological Seminary, the Rev. Frank Gavin, the Rev. William C. Emhardt, the Rev. B. Talbot Rogers, and the Rev. Floyd W. Tomkins, jr. Bishop Rhinelander had intended to be present, but illness kept him in London. There were seventeen in all from America.

The Archbishop of York, chairman of the Continuation Committee, presided. His genial smile, quick wit, and unflinching ability to steer a straight course through the crowded agenda of the meeting were fascinating to watch, and the definite accomplishments of the meeting are in great part due to his admirable guidance.

What were those accomplishments?

It was decided to hold the second World Conference on Faith and Order in Lausanne in August, 1937. The Churches are to be asked to appoint their representatives at once, in order that they may participate in the work of planning and preparation during the coming years. The program for the conference was purposely left open for further discussion next year so that any suggestions the Churches desire to make may have full consideration. But there was general agreement that the central subject will be, The Church in the Purpose of God, *i. e.*, what is the Church, and what is it for? This is clearly the fundamental question from which most of our disagreements, about the ministry and the sacraments, derive.

Of scarcely less importance than the plans for 1937 was the actual conference that took place at High Leigh on the subject of the meaning of Grace. A distinguished committee of theologians under the chairmanship of the Bishop of Gloucester had been studying this question for two years. They had completed their work by a two weeks' session immediately preceding the High Leigh meeting. Their full work will be published shortly in a book, but their preliminary report to the Continuation Committee was full of en-

couragement, and started a discussion from the floor which lasted a whole day. It was clear that the old issue between predestination and free will, God's grace and man's response, as well as the distinction between means of Grace (the sacraments) and *Sola Gratia*, no longer present an insuperable barrier to agreement. Our expressions of the truth differ, and historically we approach the question from different angles; but the basic belief that our salvation is wholly the gift of God through Christ unites Catholic and Protestant.

So encouraged did the members feel by this evidence of agreement reached through frank discussions of differences, that they voted to meet next August for a whole week instead of for three days, in order to have more time for such discussions of the differences revealed at Lausanne. The significance of this action is greater than at first appears. It means that the method of conference, "the clear statement and full consideration of those things in which we differ," is no longer looked upon as an experiment to be planned for cautiously, and tried, when it must be tried, with fear and trembling; but that it is now joyfully and hopefully welcomed as a natural procedure for Christians of different communions who want to draw near to one another. We have turned the corner—from now on, conference on faith and order moves of its own free choice.

Account of other things done at High Leigh—the decision to publish the official replies from the Churches to the Lausanne Reports, the plans for more aggressive promotion of conference in America, the acceptance with deep regret of the resignation as treasurer of Mr. George Zabriske, made necessary by his continued illness, and other matters are contained in the minutes of the High Leigh meeting, which may be had free of charge from the Secretariat, Box 226, Boston, Massachusetts.

The words of William Adams Brown may fittingly sum up the meeting:

Thus, all along the line, we find the original antithesis softened and modified by an enlarging experience and more mature reflection.

St. Anne's Mission Meets Varied Needs

To express the life of Jesus to God's children
is aim of our work for El Paso Mexicans; a corner-
stone upon which to build a large future

By Eleanor Slater

St. Anne's Mission, El Paso, Texas

THE PLACE IS a red-roofed, stucco building in two units with a patio between. Through the iron patio gates are seen flagstones, red with sun, a patch of blue sky, and a small tile altar at the back, with black wrought iron cross and candle-sticks, and above, lettered in blue, *Come ye yourselves apart and rest awhile.*

The door to the left of the patio opens into a large, airy room, gay with tiny red chairs and tables, flowering plants, toys and picture books. It is a versatile room which never rests. In the morning it is a kindergarten. In the afternoon and evening it changes its mood and becomes clubroom, music room, even ballroom, as occasion requires. At night perhaps it sleeps. Only the elves know. It was never caught doing it.

To the right is the door of *la Clinica*, with the words *Viva Cristo Rey* painted on it in blue letters. Below them is a brass door knocker which is never still. Within is a large waiting room which changes, as required, into an auditorium or a chapel. To the left is an office, and behind are examining, operating, and sterilizing rooms, together with a bright, sunny ward, containing three beds and a crib. It does not have the air of a ward. It is the scene more often of revelry than

of pain. A French door opens out of it into the garden.

Upstairs is the apartment of the resident workers (who number sometimes two and sometimes three). The space over the kindergarten has never been finished.

The whole is set in a garden, with a playground at the rear. At the right is the little old house where the work of St. Anne's Mission was started. There is a piano for music lessons in the frontroom, and a sewing machine, for making curtains. It too is versatile. The rest of the house is used for storage. Some day it will come down and a little stone chapel will stand in its place. It already stands there in the minds of those who work

there. So does a Children's Building which will some day be built to house the day nursery and nursery school which are so needed in the neighborhood. But those are only dimly to be seen; they are some years in the future.

The whole is set down in the midst of a foreign world. It is a world of poverty, but not without its picturesqueness. Vines scramble over door-yards; adobe houses are decorated in pink and blue; yards are fenced, some with pickets, some with boards, some even

Processional

For St. Anne's Mission Walls

With ragged clothes and dusty feet
Christ passes down Piedras Street.

Time makes a tablet of the wall
And draws a patterned festival

In slender shadows on the face
Of this hot, holy, common place.

Day after day, who shall forget
How they go by in silhouette—

Brown babies playing in the sun
And black-veiled women—Mexican

In every wrinkle of the face
And every unexpected grace.

Seldom will anybody see
A pattern of such poverty;

Seldom will pain so intertwine
With every part of a design;

Yet in the angle of the wall
There stands one Figure blessing all
This shadow-drawn processional.

—ELEANOR SLATER

THE SPIRIT OF MISSIONS



HEALING YOUNG EYES

With a competent doctor in attendance the clinic helps to build strong, healthy bodies

with bedsprings, neatly joined, but each with pride in something called a garden, be it one lone bush, a tangle of flowers, or a neat row of rose slips set under bottles. Clotheslines are flapping with pink and purple dresses. Women with heads bound up chatter gaily over their wash-tubs out-of-doors, while babies sprawl about under the cottonwoods in scant clothes. Now and then there is a house of utter filth, but more often there is an attempt at decency and decoration, all done on the merest pittance. When night comes, the crudeness disappears and beauty lingers under the moon. The *acéquia* holds a star reflected in its dark line of water. The moon bleaches the roofs to silver. There are sounds of laughter and high falsetto singing. It does not sound or seem like the United States of America.

The time is morning, noon, and night, seven days in the week. Hour by hour the scene changes, punctuated by many knockings at the door. At eight o'clock the school bell rings and the children start trooping to school. The chairs in the clinic waiting room have already begun to be filled in anticipation of the doc-

tor. Five mornings and one afternoon a week the people come and sit in patient rows. On the sixth morning there are operations—tonsils, and an occasional mastoid or cataract. Even on the seventh day there are some who come and sit there, with wounds to be dressed or a baby too sick to wait. There is no rest for that room.

THE CLINIC ROUTINE is the background for both tragedy and humor. It is after the doctor has come and gone that the people come up to the desk, one by one, to get from *La Enfermera* (Miss Aline M. Conrad, the missionary in charge) their portion of medicine and good advice, and give, if they have it, the ten cents it costs them. The clinic is run entirely on these ten cents of the Mexicans. Those who are waiting their turn sit complacently and listen to all that goes on. Sometimes there is a demonstration of human stupidity and then they laugh,—sometimes of human valor, and they cheer. They are like the chorus in the old Greek tragedy.

"Juana Martinez," says *La Enfermera*, and Juana comes forward, small and



LA CLINICA

Mexican mothers and their children come for treatment. Those who can, pay a ten cent fee

ST. ANNE'S MISSION MEETS VARIED NEEDS

brown, clinging to the hand of a very stupid mama. *La Enfermera* explains the treatment painstakingly in Spanish. It is a tonic, *no mas*. The dime is paid, and they start toward the door. Suddenly Señora Martinez turns around.

"Señorita," she calls, "Would you advise a bath?" (Laughter from the chorus.)

Another Señora is standing at the desk.

"And what should I eat?" she asks. The voice of a stranger speaks up from the ranks:

"Why take her time to ask that, Señora?" she asks. "You know you've nothing in the house to eat but *tortillas* and beans!"—*Tortillas* and beans—it is a mystery how well they manage to live on that. It is hard to minister to such poverty. Too often there must come the reply that came in the case of Benito, who was desperately ill with pneumonia. After naming over the necessities for Benito's treatment, *La Enfermera* asked his mother if she had any money to pay for them.

"*Ni un centavo*," was the tragic answer.

Benito was moved to the ward, and today he lives, but that can not always



THE KINDERGARTEN BABY

One of the fifty little Mexicans to whom St. Anne's is offering a more abundant life

be the solution. Each day raises its questions in the ethics of giving.

But the work of the clinic is not over when these patients are sent away. At one o'clock they come for treatments. At any hour, day or night, they come for emergencies. It seems sometimes that it is always at the end of the busiest days that arteries are severed and lips are cut. But weary or not, *La Enfermera* gets out her ether apparatus and sends for the doctor. It is all a part of the day's work. It is also a part of the day's work and pleasure to go out into the homes and carry on there the work of the mission whether of teaching or healing. It is thus that the wounds of the spirit are most successfully treated—the wounds inflicted by poverty and sickness and brutality, which, in this neighborhood, are so much worse even than the wounds of the flesh.



THE KINDERGARTEN WASHES

Painting, sewing, music, and story-telling, all have a place in St. Anne's kindergarten

IF MORNING in the clinic is often a grim tragedy, morning in the kindergarten is always a comedy and a delight. It is full of the antics and disasters of fifty little Mexican children who come and

play together, paint and sew together, romp in the sun, rest in the shade, sit down to tables for crackers and milk, lie down to sleep on little rag rugs, or listen to music or story-telling. You would love them all. There is little Eloiso, three years old and round as a ball, who would go on gleefully wiping his high brown boots all day on the door mat, if you didn't think to tell him to stop. There is dark-eyed Julian resplendent in red velvet breeches, scraping his poor little bare brown feet on the foot-scraper under a brother's stern superintendence. There is six-year-old Amelia, maternal and efficient, engrossed in the responsibilities of her small brother, who is a non-conformist by nature. There is Alberto, with slanting, Oriental eyes, who always wants to be the camel in every Bible story, and little, dark-skinned Berta who was so enthralled with her part of Virgin in the Christmas pageant, that she kept on kneeling beside the manger with perfect unselfconsciousness long after the others had withdrawn from the scene.

The afternoons are given to the mothers and the older children. A mother's club meets on Thursday for sewing and the reading of the Gospels. There is a Girls' Friendly Society with more than eighty members, meeting in three groups. The big boys play basketball on a lighted court at night. And beyond these set activities are the less formal ones that can not be catalogued.

The responsibility for the lives of others lasts twenty-four hours a day when the ward is occupied, as it has been for most of the time, the past year. All through the autumn it was the home of American Richard and Mexican Willie, each of them crippled, each of them in plaster. It was with some of the wonder of ancient miracles that we watched them walk out of the mission doors, marvelously better. Others come for lesser times and go. For several weeks we have had a well child, six-year-old Miguel, living with us—because his home conditions do not give him half a chance. How long he will be with us remains with his family, but for the present he is the child of the mission. Perhaps eventually he will come back to us, but whether as priest or janitor, only time can tell. It is he and Nena the dog that turn the upstairs into a home.

This, then, is St. Anne's Mission in El Paso, Texas—this structure of wood and plaster, this fabric of human lives. It has grown to this in six years. What six years more will bring none can quite foretell. But on the cornerstone are engraved these words: *St. Anne's Episcopal Mission—To express the life of Jesus Christ to the children of God.* It is a vast aim; it links what we are trying to do with the missionary work the world over, binding the near to the far. It is on this cornerstone that we shall try to build a larger future.

Layreader Carries on in Tampico, Mexico

WHEN ONE OF the executives of an American oil company operating in Mexico donated a bell to Christ Church, Tampico, and part of the cost of installation, several members of the congregation immediately volunteered their services. Mr. J. W. Bradbury, the layreader in charge, writes that this work has helped to create an interest on the part of some of the men who assisted in the actual construction of the belfry, but who had never before demonstrated interest of any kind. So much so that they

gave their time and money in order that the cost might be as low as possible.

Christ Church has been without a rector for some years. Mr. Bradbury's success in holding the congregation together is indicated by the fact that when the Ven. William Watson made the long journey from Mexico City to Tampico to perform a marriage ceremony he was able to stay over for a Sunday service for a congregation of sixty-five people, twenty-four of whom are communicants. There were five Baptisms during his visit.



Jottings from Near and Far



MISS CATHERINE PETERSON, who has recently undertaken work in the Missionary District of Eastern Oregon, makes this comment on her field:

Perhaps I can give you some idea of the size of this huge missionary district and the great distances between our missions, when I tell you that from the time I left Ontario, which is in the most eastern part of the State just across the Snake River from Idaho, and drove to Bend, where the annual convocation of the district was held, returning by way of Burns, I drove over 650 miles. We passed through eight towns that were no more than a general store and filling station, and in only four of these towns the Church has missions. The road took us over miles and miles of sage covered desert, over bare mountains, up and up through huge, beautiful forests, down again into irrigated valleys, where we could look into the distance and see snow-capped mountains, through places where snow was still to be found, down to where we were in the midst of a terrific sand storm; but all in all it is big, and grand, and beautiful, and I love it.

Miss Peterson is assigned to three missions: St. Matthew's, Ontario; Holy Trinity, Vale, and St. Paul's, Nyssa.



JUST BEFORE LEAVING Japan for the General Convention, the Rt. Rev. Norman S. Binsted finished a visitation which took him into every quarter of the District of the Tohoku. He has been much encouraged by what he has seen. Everywhere he had conferences with the kindergarten workers and the Japanese clergy in charge of the congregations, for the purpose of formulating plans for tying the work of the kindergartens more closely to the evangelistic work of the station. At a later conference of the clergy of the diocese in Sendai much time was devoted to the discussion of the three vital subjects of preaching, pastoral work, and work for children.

ON SUNDAY evening, June 28, the Bishop of Nevada, the Rt. Rev. Thomas Jenkins, acting for the Bishop of Alaska, dedicated a new parish hall for St. John's Church, Ketchikan, Alaska. The new hall, the construction of which was supervised by Mr. N. J. Nicholson, is beneath the church which was raised six feet in order to accommodate it. In addition to a large hall, the new structure contains a well-equipped kitchen, guild room, rector's study, and dressing room.

Not only did the dedication mark the realization of a long standing dream, but it also marked the reunion of Bishop Jenkins with many old friends. Twenty-eight years ago as a missionary priest he had organized St. John's Mission and built the present church. During the past quarter century this congregation has achieved self-support and assisted in the development of St. Elizabeth's Mission for natives, which is in charge of the Rev. Paul J. Mather.

On the morning of the same day Bishop Jenkins confirmed nine adults and eight children, of whom five were Japanese.



SOUTHERN CROSS SCHOOL, Porto Alegre, is our one outstanding educational venture in Brazil. It is doing fine work as a preparatory school in giving young men the foundation of education upon which to base their life work, whether it be in business or one of the professions. Some of the best younger men on the Brazil clergy staff have come from the school. Many others have gone into business life, have become teachers, doctors and lawyers. Some of them are now holding important posts in connection with

THE SPIRIT OF MISSIONS



SUNDAY SCHOOL TEACHERS OF KYOTO MEET AT ST. AGNES' SCHOOL
Last year nearly four thousand Japanese boys and girls attended the fifty-six Sunday schools maintained in the Missionary District of Kyoto. These children were taught by 189 teachers, a few of whom are shown here

their own parishes as vestrymen and teachers in church schools.

"What the School needs above all else," says one of my friends who knows the school through and through, "is one or two laymen, preferably unmarried and who could live in the dormitory, who would be willing to identify themselves with the activities of the school life. In my experience, I found that athletics and dramatics were essential to the life of the school and while I was able to contribute almost nothing to the latter, I did what I could to stimulate it among the boys."

Bishop Thomas, supplementing this statement, answers the question, "What kind of American men does Southern Cross School need as teachers?" by this statement:

One full of energy ready to take part in school athletics and able to teach not languages necessarily, but other subjects, particularly sciences. He must be of an engaging nature and should be strong and healthy. He should be a real missionary and not afraid to work over time; taking of responsibility in directing the boys in their studies and during recreation; inspiring through a life of devotion, preparation and conscientious work, not only boys but other teachers, to faithful work and to a religious life. I suppose it should not be necessary to say that such a teacher would have to be a good Churchman in every sense of the word. When our new building is completed we shall greatly need such a man, or two, so that the Southern Cross

School may take its place among the best in Brazil.

The Rev. A. B. Parson, 281 Fourth Avenue, New York, N. Y., will be glad to supply detailed information.

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M^{RS.} JOHN A. STAUNTON, formerly of our staff in the Philippine Islands, died on August 25, 1931, of a cerebral hemorrhage at South Bend, Indiana.

In 1901, Mrs. Staunton accompanied her husband to the Philippines as one of the pioneer missionaries appointed by the Board of Missions even before it was decided that a bishop would be sent to that little-known group of islands for which the United States and, as a result, the Episcopal Church, had so unexpectedly become responsible.

With unflinching courage and good humor, Mrs. Staunton bore all the dangers and hardships of life among the mountains of Luzon more than a quarter of a century ago. It was a day when there were no motor roads, when rivers in the typhoon season could only be crossed in a *galeng-galeng* (a wooden platform or sometimes a box suspended from a pulley running on a wire rope stretched between two trees on opposite banks of the torrent beneath).

Among the Igorot people, with no knowledge of medicine and no facilities

JOTTINGS FROM NEAR AND FAR

for the care of the sick, Mrs. Staunton's training as a nurse opened boundless opportunities for helpfulness. From far and near the Igorots toiled over the mountain trails bringing their own ills and their sick relatives and friends to Mrs. Staunton. It is reported that some of them had such faith in her skill that they even brought ailing carabao to be cured by her. The story of her life is a thrilling record of work nobly done in the name of our Lord.—JOHN W. WOOD.



LITTLE PHEASANT is dead. The arms of the infinite Mercy have opened wide to receive this poor child, whose life has by the wickedness of man, been made a hell on earth. The sure knowledge of the love and tender compassion of our heavenly Father gives us confidence that now she is having made up to her all the bitter sorrows of her life, and is being given the opportunity which here she never had of knowing and loving Him who died to save us all.

A sinner one cannot call this poor broken flower. Sold into slavery in her infancy, she was later sold into the even worse slavery of a brothel, and in time thrown out from that to die, of an accumulation of ills.

A carpenter—one is glad to think this man followed the trade chosen of our Lord—collected two dollars Chinese money from the neighbors, and brought her to St. Andrew's Hospital, Wusih. Even this small sum was unnecessary, for the doors of St. Andrew's are never closed to the cry of real need. But this good man's charity was accepted and little Pheasant came in as his guest.

Had she recovered she would have been turned over to another Christian institution, the great Door of Hope in Shanghai, which has indeed been a veritable door of hope to thousands of her sisters. But little Pheasant's hard earthly road was nearly traveled, and it but remained to make the few remaining days as comfortable as possible, and while a Christian service was being held in the adjoining ward, she quietly went Home to the all loving Father.

The sight or even the thought of her brought tears to the eyes. The poignancy of the picture was brought out by the contrast afforded as a young Christian girl, the product of all that is best in our civilization paused a moment in pity by her bed. The well girl gazed down in sorrow on her dying little sister, and one thought with a shudder, "What if the cases had been reversed!" And it was most forcibly brought to mind that this beautiful and cherished young western girl is as truly and inevitably the product of Christianity as poor little Pheasant was of heathendom.

The one surrounded by love and prayer from babyhood, the other at the mercy of man's avarice and passion. May He in His mercy hasten the time when this great land is brought to His feet, and when the girlhood of a helpless child will be secure in this now sin-ridden country as it is where Christianity sheds its light and grace.

It is comforting to reflect that the Christian hospitals and such institutions as the Door of Hope, which are products of the zeal and love of Christian people are throwing a ray of light into the surrounding darkness, and that we live in the certain confidence that some far off day the Light will most surely prevail.—MRS. CLAUDE M. LEE.



MISS HELEN L. TETLOW of Kanazawa, Japan, died on August 21 in Kuling, China, of a cerebral hemorrhage.

Miss Tetlow left Japan in July to spend her holiday with the Sisters of St. Anne at Kuling and was about due to return to her station when her death occurred.

Miss Tetlow, who was born in Chelsea, Massachusetts, fifty-seven years ago, has served in Japan as an evangelistic worker since 1909. For a number of years she has lived without any other foreigner at our mission in Kanazawa, an important city on the west coast. Here, in addition to acting as the woman worker in connection with the Japanese congregation, she superintended kindergarten work and directed the various activities of the women members of the congregation.

SANCTUARY

The Church's Work Among Moslems

WE pray for the work of the Church in the Moslem world, a work which we ourselves barely touch in Liberia, the Philippines, and China.

Let us remember that the religion of Islam is in many regions actively and intensely missionary. Its strength is its assertion of the sovereignty of God, and of all races.

Let us give thanks:

For the stir of new life among the Moslem population of Turkey, Egypt, Persia, Iraq, Palestine, and India, preparing them to accept new revelations of the love of God: and for the breaking down in many places of ancient prejudice against Christian teaching;

We give thee thanks, O Lord.

For the number of actual converts to Christianity during the last few years, and for the missionary zeal of many among them.

We give thee thanks, O Lord.

Let us pray:

That all restrictions against Christian teaching in the Turkish Republic and in Afghanistan may be removed, and that new missionary enterprises may be undertaken there;

Lord, we pray thee.

For the young Church in Persia, that it may increase in numbers as well as in zeal and devotion; and that God's guidance may be given to its plans towards Christian unity;

Lord, we pray thee.

That the vast numbers of Moslems in China may be reached with the Christian message, and that the small staff of missionaries specially trained to teach and serve among them may be reinforced;

Lord, we pray thee.

That all Christian missions may be stirred to fresh zeal in resisting Moslem advance throughout the continent of Africa;

Lord, we pray thee.

That the present state of hostility and irritation between Moslem and Jewish elements in the population of Palestine may through the prayers of the Church and the exercise of wise statesmanship be abated;

Lord, we pray thee.

LORD of all power and might, who hast revealed thyself unto thy Church as the God of love unspeakable; enable, we beseech thee, thy missionary servants in Moslem lands so to make known the message of the Cross, that many who now own thy sovereign power may be drawn by the cords of thy fatherly love to confess the faith of Christ crucified, our Mediator and Redeemer. Amen.

The National Council

The work of the National Council is conducted through two major divisions as follows:

I MISSIONS RELIGIOUS EDUCATION SOCIAL SERVICE

Under the direction of

THE RT. REV. HUGH L. BURLESON, D.D.
Assistant to the President

II FINANCE PUBLICITY FIELD

Under the direction of

LEWIS B. FRANKLIN, D.C.L.
Vice-President

TWENTY MEMBERS of the National Council participated in the regular autumn meeting, Monday afternoon, September 14, and Tuesday morning, September 15, held in the Brown Palace Hotel, Denver, Colorado, immediately preceding the opening of General Convention on Wednesday, September 16. Missionary problems of utmost importance received careful and prolonged consideration. Several of these questions were transmitted to General Convention for final action.

The entire session of the Council was saddened by the death on September 12 of the Hon. Richard Irving Manning of Columbia, South Carolina. A special committee comprising the Rt. Rev. Frederick F. Reese, the Rev. William A. Milton, and the Hon. Burton Mansfield expressed the deep feeling of the entire Council in a minute which was ordered spread upon the records and a copy sent to Mrs. Manning. The minute reads:

The members of the National Council in session at Denver, Colorado, on September 14, 1931, have learned with deep regret and profound sorrow of the death of their friend and associate, Governor Richard I. Manning of South Carolina, and they now desire to give expression of their high esteem and affection for him.

Governor Manning was a loyal citizen of his Country and of his State, serving the latter at one time with distinguished ability and high purpose as its Governor.

He was a faithful and devoted member of the Church, rendering conspicuous and unselfish service in parish, diocese, and nation. He was a consecrated Christian, pure in heart, fine and

rich in faith, and generous in works—in all modesty and humility following his Master—a dependable layman. As a member of this Council, he was constant in attendance, wise and sympathetic in counsel, and zealous in his desire for the growth of the Kingdom of God. His presence will be sadly missed and his memory greatly cherished among us.

We extend to his bereaved wife and children our respectful sympathy; may God grant to them the peace and comfort of his loving presence, and to their loved one, eternal peace and joy in Paradise.

The Council welcomed to membership and active participation in its work the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania. Bishop Taitt succeeds the late Bishop Garland as the representative of Province III.

APPOINTMENTS

THE PRESIDENT of the Council, Bishop Perry, announced many important appointments covering the entire range of the Church's work, all of which were confirmed by the Council.

The Rev. C. Rankin Barnes was appointed executive secretary of the Department of Christian Social Service. Mr. Barnes has been the acting head of this department since his appointment as assistant secretary soon after the death of the late Charles N. Lathrop.

The Field Department was strengthened by the naming of a new general secretary, the Rev. Richard Watkins Trappnell, D.D., and of three additional associate secretaries, the Rev. C. E. Snowden, formerly executive secretary of the Field Department and now rector of St. Paul's

THE SPIRIT OF MISSIONS



THE RT. REV. FRANCIS M. TAITT
Bishop of Pennsylvania who succeeds the late
Bishop Garland as the Third Province's rep-
resentative on the National Council

Church, Overbrook, Pennsylvania; the Rev. Sidney E. Sweet, rector of St. Paul's Church, Columbus, Ohio; and the Rev. Robert P. Frazier, formerly director of the Advance Work Program in the Field Department, and now rector of St. Paul's Church, Duluth, Minnesota.

Dr. Trapnell, who on October 1 began his work for the National Council, brings to his new task a comprehensive parochial experience. Born in Charles Town, West Virginia, where his father was a prominent lawyer, Dr. Trapnell received his early education through private tutors, at the Charles Town Male Academy, and the University of West Virginia from which he graduated in 1901. Five years later he received the degree of Bachelor of Divinity from the Virginia Theological Seminary, which institution, in 1928, bestowed upon him the doctorate.

Following his ordination in 1907, Dr. Trapnell became an associate in St. Andrew's Mountain Mission, Tennessee. A year later he became rector of Christ Church, Bluefield, West Virginia. Subsequently he served St. Andrew's Church, Amarillo, Texas; St. Andrew's Church, Wilmington, Delaware, and the Church of the Good Shepherd, Meadowbrook, Nor-

folk, Virginia, whence he comes to the National Council. While in the Diocese of Delaware, Dr. Trapnell was an examining chaplain, secretary of the Standing Committee, chairman of the diocesan Department of Religious Education, and thrice a deputy to General Convention.

In 1922, Dr. Trapnell became an associate secretary of the Field Department. Three years ago he was appointed to a general secretaryship but felt it necessary to decline. He now brings to the Field Department many years of experience for the tasks which he will be called upon to undertake. His work will lie chiefly in the dioceses of the Atlantic seaboard in Provinces I, II, and III.

The work of the Department of Religious Education among college students was strengthened by the designation of several additional associate secretaries:

Katherine Grammer for work in Province I.

Mr. Martin Firth, a student in the Virginia Theological Seminary, for part time work in Province III.

Miss Sallie Hewes Phillips for part time work in Province III. Miss Phillips was also named as part time associate secretary for work among young people. In this task she succeeds the former Clarice Lambright.

Student pastors named were:

The Rev. John Bryant, University of California in Los Angeles, Westwood, California.

The Rev. Lloyd Clark, Ohio University, Athens, Ohio.

Mr. Vesper O. Ward, Carleton College, Northfield, Minnesota.

Another appointment in the Department of Religious Education was that of the Rev. Daniel A. McGregor, Ph.D., professor of Dogmatic Theology in the Western Theological Seminary as part time adviser in matters affecting adult education.

As director of Windham House, the New York residence for women church workers pursuing graduate study, the Presiding Bishop named Miss Mary E. Ladd, a sister of the dean of the Berkeley Divinity School.

THE NATIONAL COUNCIL

FINANCE

THE REPORT OF the Treasurer, Dr. Franklin, was most heartening in these days of economic hardship and financial stringency. The trust funds continue in a most satisfactory condition; of the entire ten and a half million dollars held only one one-thousand-dollar bond has defaulted on its interest.

Receipts on account of quota payments to September 1, were also a cause for congratulations. On July 1, we were \$183,882 behind last year, while on September 1, we had gained nearly fifty thousand dollars and were only \$135,002 behind 1930. When it is remembered that the pledges for this year are about two hundred thousand dollars less than a year ago, the collections to date for 1931 are proportionately as good as in 1930.

Since the April meeting of the Council there have been received legacies totaling \$47,721.20. Among these legacies was an especially interesting payment from the estate of the late Susan M. Loring of Boston. Under the will the trustees of the estate were empowered to make certain gifts for religious purposes. After careful consideration they selected two items in the current Advance Work Program for grants from the estate; a new building for Holy Trinity Church, Kyoto, Japan, to cost ten thousand dollars and a like amount to erect a church at Noshiro, the Tohoku, Japan. The estate has also given the National Council \$2,500 for investment for the endowment of Grace Church, Shanghai, China.

Additional grants from the undesigned legacies of 1930 were made to:

BRAZIL, Southern Cross School, Porto Alegre, completion of a new building	\$4,100.00
CUBA, school for boys, Camaguey (The appropriation for a church at Florida was transferred)	5,000.00
TOHOKU, Church at Shinjo (Unexpended portion of appropriation from undesigned legacies for the Akita Church building fund, Tohoku).....	2,033.36



THE REV. R. W. TRAPNELL
New General Secretary of the Field Department
who began his work for the National Council
on October 1

CHINA HOSPITAL

THE BISHOP OF Shanghai, the Rt. Rev. Frederick R. Graves, presented the serious plight of St. Luke's Hospital, Shanghai. This hospital, one of our outstanding agencies for relieving suffering in the Orient, has carried on in buildings almost unfit for use for more than fifteen years. During this time a building fund for a new plant has been slowly accumulating. In order to begin building operations, however, the hospital needs over two hundred thousand dollars. To meet this situation the Council appropriated one hundred thousand dollars from the undesignated legacies of 1930 and 1931. This appropriation is in addition to the item for one hundred thousand dollars which is included in the new Advance Work Program. It is hoped that this item will be speedily accepted.

BIRTHDAY THANK OFFERING

UPON THE RECOMMENDATION of the Departments of Missions and Religious Education the Bishop La Mothe Memorial Chapel at Iolani School, Honolulu, was selected as the objective of the Birthday Thank Offering during the coming triennium, 1932 to 1934.

Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

ON AUGUST 22, fifty-eight years after the Rt. Rev. George Maxwell Randall, first Bishop of Wyoming, Colorado, and New Mexico, passed away in Denver, a group numbering three hundred Shoshones and their white friends gathered in the Shoshone Indian cemetery to honor his memory. Following the outdoor services, a tablet in memory of Bishop Randall, placed on the wall of his mission room, was unveiled by Dick Washakie, son of Chief Washakie, and Maggie Meyers, granddaughter of Sacajawea who guided the Lewis and Clark Expedition.

In August, 1873, Bishop Randall left Denver for Fort Stambaugh escorted by a military detachment. From Fort Stambaugh to the Shoshone Mission a guard of honor accompanied him. On the way signal fires were seen and the usual route was avoided. The party finally arrived at the mission. After dinner soldiers, scouts, Indians, and hunters, all eager to hear the Bishop's message, assembled in the little log chapel.

As the service proceeded a hostile band from the Sioux tribe crept up. They peered into the windows, saw the Bishop, his hair "whitened by many snows", clothed in his robes, as he preached, prayed for his people, and administered the Holy Sacrament. They saw his eyes reverently closed and his hand raised as he blessed the worshippers at this divine service and pronounced a benediction. The Divine Hand shielded and protected the little congregation; the war-painted savages hesitated, they were very greatly impressed by this scene which they realized to be directed to the Great Spirit. The Sioux were violently hostile at this time, but tomahawks were lowered, the scalping knife was returned to its sheath, the prayers of the Bishop and his congregation were answered and the red men retired stealthily. The little chapel was sanctuary. Indeed the gates of heaven were then opening to receive the soul of

Bishop Randall, for this was his last service. After leaving Shoshone Agency he went immediately to Denver, and within a few days, passed to his final reward.

Taking part in the outdoor service in the cemetery and the unveiling of the tablet were the Bishop of Wyoming, the Rev. John Roberts, the Rev. A. Abbott Hastings, E. H. Hall, president of the National Historic Preservation Association, Grace Raymond Hebard, eminent historian and head of the political economy department at the University of Wyoming, Finncelius G. Burnett, one of Bishop Randall's escort and present at his last service, and Mr. Porter B. Coolidge.

* * *

THE VEN. ALEXANDER COFFIN, Archdeacon of Spokane, is in need of a Communion set for St. John's Mission, White Bluffs, Washington. "We are using a common china plate and a drinking glass," he writes.

Has any parish an extra set which might be forwarded to Archdeacon Coffin?

* * *

GENERAL CONVENTION afforded me a wonderful opportunity to meet many of our domestic missionaries for the first time. It was a great pleasure to me to present thirty members of our family of eight hundred at the United Thank Offering Mass Meeting. About half of that group I met for the first time that night.

Names and places do not mean much, but when I can address our missionaries by name and think back to visits with them it makes all the difference in the world. I have seen, thus far, about a third of our domestic field. Now, when I visit the rest of it, I shall be able to greet friends made at Denver. It helps in our work to put it on a personal and experiential basis. We shall have to have official relations, but we shall get farther knowing that we are united in bonds of friendship in a common task.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

A JAPANESE communicant of Christ Church, Sendai, has recently visited all of the congregations in the district of which Sendai is the center, in order to encourage and push forward the work of the young men of the different congregations. He made this visit upon his own initiative and at his own expense.

* * *

BISHOP HULSE in writing me of some of the difficulties with which he has been faced of late, states that the Rev. R. W. Ferrier, our missionary in Guan-tanamo, ministers not only in that important city, but in seven other places. "This," the Bishop says, "would be impossible without the help of an automobile. The old Ford, which has been in use there for over seven years, broke down completely during the summer. What can be done about it?"

* * *

IN 1925, TRINITY Cathedral, Cleveland, Ohio, gave part of its Easter offering towards the purchase of a motor boat for work in the country stations in the populous region between Soochow and Wusih. The highways there, as in many other parts of eastern China, are almost exclusively the numerous creeks and canals. The boat was named *Cleveland* and has been constantly used by Mrs. W. H. Standing, who for many years conducted the Training School for Bible Women at Soochow, and by the Rev. Francis A. Cox, who is in charge of Grace Church, Soochow, and the out-stations. Mrs. Standing is living out in the country Chinese fashion, in a Chinese house, wearing Chinese clothes and eating Chinese food.

It would be impossible to do what she is doing without the help of such a boat as the *Cleveland*. Unfortunately it is not an endowed boat. Wages of a boatman, gasoline, repairs, and other incidental expenses cost approximately

five hundred dollars a year. It would be difficult to find a better investment for the conserving of time of members of our mission staff. A visit in an ordinary Chinese house boat which would require a week can now be made in a day. Almost every week the *Cleveland* makes a round of stations that under the old house boat method would require nearly a month. When one thinks what is accomplished by six dollars for the maintenance of the boat for a week, it seems evident that many people will want to relieve Mrs. Standing's anxiety about where that six dollars a week is to come from.

* * *

JAPAN IS SUFFERING seriously from the world-wide financial depression. Nevertheless the Kyoto Diocesan Synod has courageously tackled the question of self-support and has adopted a plan which, in the first six months, resulted in increased contributions to the pastoral fund, amounting to approximately six per cent. Since then, there has been an even greater ratio of increase. Congregations for whom new buildings were being erected or old buildings repaired have made substantial contributions to the building and repair funds.

* * *

THE DIOCESE OF Shanghai now has nine lower and five higher primary schools, with an enrollment of 410 boys and 282 girls. Of the total number of pupils, 579 are non-Christian; 113 Christian. The fourteen schools have sixteen men and seventeen women teachers.

* * *

A RECENT ISSUE OF *The Hawaiian Church Chronicle* (a mighty good monthly, by the way) contains some suggestive contrasts. In an editorial statement, Bishop Littell announces to the people of the diocese that the National

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Council has been obliged to reduce the 1931 appropriation to Honolulu by three per cent because the home dioceses have notified the Council that the total amount which they expect to give on account of the 1931 budget is some \$700,000 less than the total of their quotas. So far as Honolulu is concerned this three per cent means a reduction of \$1413. The Bishop explains that part of this will come from his discretionary fund, part from his travel expenses within the missionary district, part from the diocesan treasurer's office, and part from certain mission work now under way. "These cuts in the budget," the Bishop says, "hurt." Yet he believes they can be healed and he asks his people to make up the \$1413.

On another page the chairman of the Advance Work Committee in Honolulu reports gratifying progress in the raising of three thousand dollars which the diocese has undertaken to secure for the building of chapels for the Indians of South Dakota, and urges the completion of the fund without delay.

On still another page is the statement of the congregational quotas, and the amounts given to April 1. These figures show that during the first three months of the year the congregations have given more than half their quota. Honolulu always gives its full quota for the work of the national Church and generally has it in the hands of the Treasurer at the Church Missions House by September 1 instead of waiting until the end of the year and making hysterical efforts to secure what is needed.



DEACONESS J. A. CLARK, Principal of St. Hilda's School, Wuchang, tells me in a recent letter:

One of the finest girls in the school, one of the two in the graduating class who are not yet Christian, is now studying for Baptism, with the full consent of her father. There are fifteen in the new class for Confirmation, seven having been confirmed the last week of the old term. The one girl in the Senior III not yet Christian has been in to tell me that it is because of opposition on the part of her mother, an ardent Buddhist. It means that she is the only one of the forty-three in our two highest classes not yet Christian. They are a fine lot really.

With Our Missionaries

CHINA—ANKING

Miss Margaret Monteiro returning to the field after regular furlough, sailed on the *President McKinley*, September 25.

CHINA—HANKOW

Mr. Richard H. Crowe, who will do volunteer work in the Central China College, sailed on the *Empress of Canada*, September 12.

Deaconess Gertrude Stewart, returning to Hankow, sailed on the *President McKinley*, September 25.

CHINA—SHANGHAI

Miss Catherine Bennett, who has served on our hospital staffs in China and the Philippine Islands since 1923, died in St. John's Hospital, Brooklyn, on July 14.

Dr. A. W. Tucker of St. Luke's Hospital, with his wife and family, coming home on regular furlough, arrived October 1.

The Rev. F. L. Hawks-Pott arrived September 9 to attend General Convention.

Miss Bessie May Sims, a new appointee, sailed on the *President McKinley*, September 25.

CUBA

The Rev. F. S. Persons, returning to the field, sailed on the *Orizaba*, September 12.

Mrs. J. B. Mancebo, the wife of our missionary in Santiago, died August 25.

JAPAN—NORTH TOKYO

The Rt. Rev. John McKim, D.D., arrived in Seattle early in September, where he joined Mrs. McKim before going to General Convention.

Miss Sarah G. White, a new appointee, sailed on the *Empress of Canada*, September 12.

JAPAN—KYOTO

Miss Gertrude Sumners, a new appointee, sailed on the *Empress of Canada*, September 12.

JAPAN—KYOTO

Mrs. Angela L. Oglesby, a new appointee, sailed on the *Asama Maru*, September 3.

The Rt. Rev. Shirley H. Nichols, D.D., arrived early in September to attend General Convention.

JAPAN—TOHOKU

The Rt. Rev. Norman S. Binsted, D.D., arrived early in September to attend General Convention.

PANAMA CANAL ZONE

The Rev. Edward J. Cooper of Cristobal arrived in New York, July 31, to attend General Convention.

THE PHILIPPINE ISLANDS

The Rev. and Mrs. Benson H. Harvey arrived September 6, to attend General Convention.

Miss Viola Hanson, a new appointee, sailed on the *President McKinley*, September 25.

Miss Louise Goldthorpe, a new appointee, sailed on the *Asama Maru*, September 3.

VIRGIN ISLANDS

The Rev. J. Arthur Swinson, rector of All Saints' Church in St. Thomas, arrived September 8, to attend General Convention.

Religious Education

THE REV. JOHN W. SUTER, JR., *Executive Secretary*

IN PRESENTING THE report of the Department of Religious Education to the Joint Session of the General Convention of 1931, the Executive Secretary, the Rev. John W. Suter, jr., said, in part:*

Most of the things that I would say to the Church on the subject of Religious Education are already in print. You will find them

- (1) in *The Triennial Report of the National Council 1929-1931*, pages 101-12;
- (2) in three leaflets
An Educational Creed
Ideals for Christian Teachers
Ideals for Christian Parents;
- (3) in a book, *Open Doors in Religious Education* (New York, Richard R. Smith, \$1.25); and
- (4) in one of the chapters in *Cincinnati Papers*, the Church Congress book for 1931.

For your consideration I have selected three special points, hoping to sharpen them and drive them home. They are not the whole story, but they strike at some of the roots.

(1) *The future of religious education in our Church is in the hands of the clergy.*

By religious education I mean the Church's deliberate effort to surround men, women, and children with such influences, and to challenge them with such tasks, as shall help them to grow year by year in a well-grounded and lively Christian faith: a faith compounded of truth and life. This effort the Church exerts largely through its ordained ministers. . .

Of prime importance in the religious education of any person are that person's concepts of God, His Son Jesus Christ, the Holy Spirit, the Church, the Sacraments, the Ministry, Sin and Forgiveness,

Justice, Love, Immortality. Of first importance in the formation of these concepts is the rector. He therefore needs (1) a clear conception of God, and of all the basic Christian truths; (2) a grasp of the learning-process, and skill in helping his people work out their religious concepts, especially at those moments when the opportunity for learning is at white-heat. . . .

Suppose you have a parish where the rector has clear-cut religious concepts and a gift for expounding them; where there are beautiful and intelligible services every week for men, women, and children; where each person in the parish, as he comes to each crisis or turning point in his life, finds God, finds strength and inspiration, finds fruitful interpretation and stimulus. There you have religious education. There you have, too, the foundation on which alone a good Sunday or weekday school of religion can be built. . . .

(2) *The rector and his educational assistants must provide general religious education for all the adults as well as for all the children.*

I do not refer to the cultivation in adults of a willingness to support with money and opinion the Church's annual program. I mean a continuation of the general educative process throughout life, especially in the essentials: Christian doctrine, ethics, and social teaching; prayer and worship; the Bible; Church history; everyday problems of home and business. This is religious education as such, and to its benefits every adult parishioner has a right. The motive of such education is the desire to promote religious understanding and spiritual growth in the learner, including growth in the ability to bring intelligent criticism to bear upon the program of one's Church. Religious education should be a continuous process from cradle to grave, for at no moment in a Christian's life can it be inappropriate or superfluous. . . .

*Copies of Mr. Suter's complete address may be had free upon request to the Department of Religious Education, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Read a Book

THE *Forest Hospital at Lambarene* by Albert Schweitzer (New York, Holt, 1931) \$2.

At last a sequel to *On the Edge of the Primeval Forest!* In the present volume Dr. Schweitzer, foremost living interpreter of Bach, profound theologian, and intrepid medical missionary to West Equatorial Africa, continues the story of his mission on the Ogowe River. But the story is more than an account of the physical ills of Africa's children and how Dr. Schweitzer with his associates—for he now has other helpers, nurses and doctors, from Europe to assist him—relieve their sufferings. It is Africa interpreted by an alert and sympathetic friend. As patients pass through the hospital, as the doctors superintend building operations for the new hospital, the whole panorama of Africa is unrolled before the reader. Here is a penetrating analysis of the native and imported population, an understanding of Africa's economic and industrial conditions which gives this brief volume an unique importance.

(3) *We need an educational missionary giving full time to religious educational leadership in each diocese and missionary district.*

This person must be trained in educational theory and practice, well grounded in Church teachings, deeply consecrated, and on fire with the Gospel of Jesus. He (or she) must be responsible to the Bishop, must work with the diocesan department of religious education, and must keep in touch with all the parishes, mission stations, and schools in his district or diocese. In this way a network of communication and of helpfulness could be maintained throughout the country. By keeping in touch with all these leaders the national office could offer to each section of the country the help it needs. But this help can be offered effectively, can be received and put to use, only where there is a full-time diocesan or district educational leader who has the opportunity of keeping in personal touch with local congregations.

The most settled dioceses and districts, in the centers of population, need this

kind of help least. Their educational leadership is nearly self-sufficient. (Yet even they seek our advice not infrequently.) Good strategy suggests that we pay particular attention to the more isolated dioceses and districts where local educational leadership is weak. A well-trained leader in every such diocese and district, giving full time to religious education, would strengthen the Church. There are still many places where the good news of religious education has not yet penetrated. The challenge is a missionary one. Pioneers are needed—men and women of vision and magnetism who will throw themselves eagerly into the life of a diocese here, a district there. . . .

This is a call for a new type of missionary: a man or woman thoroughly grounded in the science and art of education, who will take hold of the local educational problems of a diocese or district and, working with the Bishop and the other clergymen, patiently discover the best practical solutions. Such a missionary, if dependent for his salary, in whole or in part, upon the National Council, should be approved by, and should report to, the Department of Religious Education, and should carry on his work in close contact with that Department; and this in spite of the fact that he would be a missionary. Let us call him an educational missionary.

Actual developments in education in the Episcopal Church take place with great deliberation. The pace is slow. Milestones which measure the forward march of our educational endeavor do not flash past; rather do we look out of the window many times in the course of a generation and see the same milestone, whose inscription grows dim under the gathering moss. We do, however, actually move, and I think our faces are set in the right direction, toward the rising sun of a promised day. Having in mind, therefore, the tempo and rhythm of our progress, I submit a Nine Year Plan for Religious Education in our Church:

BY 1940

A trained, full-time educational leader in every diocese and missionary district.

THE NATIONAL COUNCIL

A new supply of books and other study materials for pupils of all ages.

Every theological seminary giving to future rectors adequate training for the religious educational leadership which parish life demands.

One theological seminary conducting research in child study, maintaining a training center for lay leaders, and

administering a local Church school as an experiment station, both for practice teaching and for observation.

College Work

The Rev. W. Brooke Stabler, *Secretary*

THE COLLEGE WORK program and fourth Triennial Student Assembly held in connection with General Convention was inaugurated with a celebration of the Holy Communion on Monday morning, September 21.

Regular classes for college workers were held each day from Monday through Friday. These classes were devoted to the specific problems of workers on the college campus and given by those well suited to speak from experience: the Rev. C. Leslie Glenn, Coleman Jennings, The Rev. Angus Dun, the Rev. Carter Harrison, the Rev. Karl M. Block, and the Rev. W. Brooke Stabler.

A mass meeting on college work was held Monday evening, September 21, with the Bishop of New Hampshire, the Rt. Rev. John T. Dallas presiding. The speakers were the Rev. C. Leslie Glenn, the Rev. Howard Chandler Robbins, the Rev. W. Brooke Stabler, Miss Leila Anderson, Mr. Martin Firth, and the Rt. Rev. George Craig Stewart. Speaking out of a long experience with students, Bishop Stewart sounded the key note of the evening when he said, "If we can capture the colleges for Christ, we will assure ourselves of the world for Christ in ten years."

If the attendance at the College Mass Meeting is at all indicative of the interest of the Church in student work, the

program for the future in this field is assured of support. For this and all other meetings relative to college work had a most encouraging attendance.

College work was a chief feature at the dinner of the Province of the Northwest.

One happy trend in student work at the present time is that student workers are beginning to realize that the days of experimentation are drawing to a close and that recent years have brought a wealth of knowledge which today places college work in a position to look to the future as a period of advance. Methods of approach to students have been successfully tried and increasing contacts between students and the Church are assured.

Anyone who wandered through the lobbies of Denver hotels listening to the conversations of those present at the General Convention were impressed with the fact that at last student work was coming into its own and was recognized as an important phase of our Church's work. On all sides there were those speaking of the need for creating for college men a vision of the living Christ. Frequent comments were made concerning the hollowness of the life of the average student and of the necessity for bringing him to a realization of the realities of life. It is unanimous opinion of those interested in student welfare that the need of the future lies not in giving to the student an easy way of life, but presenting to him the challenging difficulty of a life lived in the conscious presence of God and in fellowship with Christ.

STUDENT VOLUNTEER CONVENTION

THE ELEVENTH quadrennial convention of the Student Volunteer Movement will be held in Buffalo, December 30, 1931 to January 3, 1932. The theme will be: *The Living Christ in the World Today.*

This convention gives to college clergy an unique opportunity to make real to their students the Macedonian Cry of missions. Every college should be represented! For further information write the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

UNDERLYING THE General Convention of 1931 was a marked determination to apply the religion of Jesus Christ to the great social and economic problems of the age. This showed itself in the tremendous applause which greeted Spencer Miller, jr., consultant on industrial relations in this Department, at the conclusion of his summary of the existing situation presented at the Joint Session on September 18.

This spirit also manifested itself in the genuine eagerness on the part of those attending the Convention to gain a more practical understanding of the social task of the Church. This was proved by their attendance at the several social service courses offered in the National Council Training Institute.

Miss Mary S. Brisley, CMH Executive Secretary, gave a course on The Modern Family, while Dr. William S. Keller, chairman of the Department of Social Service, Diocese of Southern Ohio, discussed Applied Religion. The Rev. C. Rankin Barnes lectured on The Social Service Emphasis in the Parish, and Mr. Miller conducted a class on The Church and the Economic Situation.

Temple Emmanuel was crowded on the occasion of the Department's mass meeting on September 23, devoted to the question of The Church and Industry. The Hon. George W. Wickersham of New York City presided and made the opening address. The other speakers were Mr. Miller and Myles Warfield of Kansas City, president of the National Sleeping Car Conductors' Union and also president of the Industrial Fellowship of the Episcopal Church.

* * *

THE RURAL WORK of the Church was well presented in the National Council's Training Institute by the Ven. J. Henry Thomas, who came from Eastern Oregon to discuss Leadership in Rural Communities.

The triennial dinner of the Rural Workers' Fellowship was held at the Adams Hotel on the evening of September 22 with the Ven. Val. Junker, first vice-president, in the chair. Guests of honor were the Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor of Virginia and honorary president of the Fellowship, and the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi and chairman of the recent Joint Commission on Rural Work.

* * *

THE FOURTEENTH annual meeting of the Colorado Conference of Social Work, held in Denver, September 23-25, was an interesting and practical example of coöperation between the Church and the social work profession. Its president was Miss Eunice Robinson, Executive Secretary, Denver's Bureau of Public Charities, and a communicant of St. John's Cathedral.

Churchmen occupying prominent places on the program of the conference included the Rt. Rev. Charles K. Gilbert, D.D., the Rev. John W. Suter, jr., the Rev. Robin T. S. Chen, the Rev. C. Rankin Barnes, the Hon. George W. Wickersham, Mrs. John M. Glenn, Miss Adelaide T. Case, and Miss Mary S. Brisley.

* * *

IN ACCORDANCE WITH the Department's custom in previous triennial years it is issuing a summary of legislation on social matters adopted by the General Convention under the title *Social Service at the General Convention of 1931*. Copies of this pamphlet may be obtained gratis on request to the Department of Christian Social Service, Church Missions House, 281 Fourth Avenue, New York, N. Y. The Department will also be glad to provide a copy of the fine report of the Joint Commission on Rural Work to anyone desiring it. It is an outstanding addition to the Church's literature on this subject.

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

THE DEEP PUBLIC interest in the work of the Episcopal Church was again demonstrated at the General Convention in Denver, September 16-30, through the presence of a group of newspaper correspondents representing the leading newspapers of the United States, and more especially in the reports of the activities of the Convention which, due to their efforts, were present in gratifying volume throughout the country.

In the progression of General Conventions from the Portland meeting in 1922, the first Convention held after the creation of the National Council, through the New Orleans Convention in 1925, and the Washington Convention of 1928, the Denver Convention assumes a ranking position in the extent of the effective publicity which its work secured. The newspaper press fulfills a duty to the public in reporting such gatherings upon the basis of public interest in their acts; but the Publicity Department would fall short of its duty if it failed to express its appreciation of the intelligence and completeness with which the individual newspapers and press associations alike presented to the public the daily record of the 1931 General Convention.

In discharging its task of coöperating with the religious and secular press of the country to make known the acts of the Convention, the Department of Publicity faced many difficulties: in the geographical location of the Convention city,—with the difference in time operating against newspapers in the eastern section of the country,—and especially in the enforced competition for newspaper space with world news of absorbing and vital interest. Many of the difficulties were overcome through the highly efficient assistance rendered the Department by the Publicity Committee of the General Convention Committee of Denver. For the rest, the acts of the Convention were

judged entirely upon their news merit with the results which have been noticed.

As customary at General Conventions, practically the entire executive staff and working equipment of the Department, under the leadership of its Executive Secretary, was transferred to Denver. In the interest of economy an efficient supplementary clerical force was engaged in the Convention city. Headquarters were established in the Scottish Rite Cathedral immediately adjoining the House of Deputies, where, in a flight of three rooms, one atop the other, the work of the Department was done.

Under the scheme of operation, experienced reporters were assigned respectively to the House of Bishops, the House of Deputies, and the Woman's Auxiliary. These reporters kept a constant flow of news running from the halls in which the three bodies were sitting, into the office of the News Bureau. There it was typed into shape, carried to the mimeograph room, whirled through the mimeograph machines and returned to the Bureau for distribution. Each newspaper representative had been given a file box, and into these boxes were placed throughout the day, the detailed news of the Convention. There were eighty-four of these boxes, each representing a newspaper or magazine, and into them, as fast as duplicated, went every detail of the official news of the Convention, including not only work of the Bishops, Deputies, and Auxiliary, but reports, speeches, advance notices of meetings, and resolutions. Under this system of covering the news, the corps of newspaper correspondents covering the Convention were given detailed accounts of every item of interest in connection with the Convention, within a few minutes after it had developed.

Tremendous in bulk, as was the work of the News Bureau, it was but one detail of the Department's work at the

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General Convention. In a dozen different directions the executives of the Department were engaged in other phases of Convention publicity. There were, for instance, radio broadcasts, supervised by the Department, in greater volume and variety than at other previous Conventions. There were fourteen studio broadcasts from the radio stations KOA and KLZ, which coöperated splendidly, and the opening service, as well as three of the great mass meetings were sent to the radio audience by the same stations.

There was, too, the work of taking and distributing to the secular and especially to the religious press, photographs illustrating the work of the Convention. There was the work outside of the Convention of keeping the press in touch with bishops, deputies, missionaries, and others, thus insuring through interviews and special stories, a wide dissemination of material regarding the Church's work at home and abroad. There was the exhibit of *THE SPIRIT OF MISSIONS* to be looked after, in the Exhibit Room of Scottish Rite Cathedral. There were the insistent calls for representatives of the Department to speak at public gatherings about the work of the Department and of religious publicity in general. There was the course in Church Publicity, for the first time appearing in the curriculum of the National Council Training Institute, there were daily, indeed hourly conferences with Church workers from all parts of the world, enabling Department executives to give advice and assistance in the local publicity problems of scores of dioceses and parishes. And in addition there were the thousand and one demands made upon the Department for attention to small details, which by common consent, when things fail to fit plumb-like into any other Department's work, are referred to the Department of Publicity for attention.

Probably at no General Convention since the organization of the National Council, has a greater volume of work been disposed of by the Publicity Department, than at Denver.

Field Department

The Rev. Bartel H. Reinheimer, D.D.
Executive Secretary

LITTLE GROUPS of people have played an amazingly important role in human history.

In the long history of the Church it has always been a little group that has picked up the trail when the way was lost, always a little group that has stirred the great body of Christians to a new advance when the divine commission has been forgotten.

Today the missionary program of the Church is unified and directed but its running gear is still made up of little groups. The majority of the members of the Church do not practice Christian stewardship; the majority do not believe in either foreign or domestic missions, the majority do not support the Church's Program.

Little groups, the world today may glory in the growth of its ungovernable cities, but you have the promise "where two or three are gathered together, there am I in the midst of them."

Just now our Church is engaged in another annual Every Member Canvass. The power and morale of the Church in every unit and field of its work for the next year and for the entire triennium will be fixed by the character of the effort we shall make in the next two months.

There are just two things that can happen. We may yield to the discouragement that prevails in secular life and write across the top of the Church's Program and Budget, "Retrenchment and Delay." Or, every officer and member of the Church may react to the very real material difficulties that confront us, with a revelation of spiritual power and fortitude that never finds expression in the easy going times of prosperity and plenty.

Again as on many occasions in the past the Son of God is depending on the little groups to sway the great company of his followers and win through. The Every Member Canvass in each parish calls for education and organization and—a little group of loyal and determined disciples of Jesus Christ. Of the three, the most important is the little group.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

United Thank Offering Buildings, 1931

HOW DOES THE Executive Board of the Woman's Auxiliary determine what buildings shall be erected from each United Thank Offering? Forty-five requests amounting to \$765,000 for grants from the 1931 U.T.O. were received. Under the resolution of the 1928 Triennial, a minimum sum of \$200,000 was to be reserved from the 1931 U.T.O. for buildings. Obviously, then, all of the forty-five requests could not be granted. How should we decide which buildings were most urgent and necessary?

During the past summer, a committee of four made a careful study of each asking. Finally, after consultation with the executive secretaries of the Departments of Domestic and Foreign Missions and of the Woman's Auxiliary, recommendations were submitted to the Executive Board meeting in Denver, Colorado. Before making its recommendations, the committee studied the entire history of the U.T.O. to determine where buildings had been given in the past. The following factors influenced the committee's selections:

- a. The apparent need and urgency.
- b. Whether the field or type of work had recently received money from the Woman's Auxiliary either through the U.T.O. or the Corporate Gift.
- c. The desire to distribute the funds available for buildings, not only between the foreign and domestic fields, but also among various types of work and to as many fields as practicable.

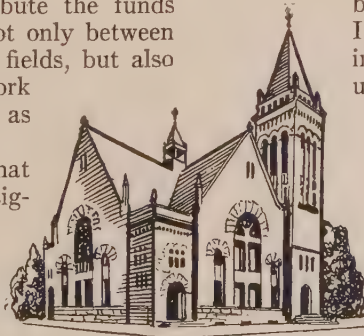
The Board decided that the minimum amount designated at Washington for buildings should not be materially increased. An excessive amount granted for buildings might

seriously imperil the balance of the U.T.O. available for salaries. And while buildings are most helpful and make a fitting memorial of each offering, the U.T.O. is primarily an offering of life—first, the lives of those who are privileged to give themselves, and second, the support of those lives by the offerings which others have given.

The story of each asking was presented to the Executive Board, and acted upon separately. A gratifying feature of the Board's action was the unanimity that prevailed when the final list was completed for presentation to the Triennial. The entire list (see page 652), had the unanimous support of the Executive Board and the executive secretaries of the Departments of Foreign and Domestic Missions.

The fourteen projects selected, calling for an expenditure of \$201,000 included six objects in the domestic field, amounting to \$100,000 and eight in the foreign field totalling \$101,000. The buildings represent Negro work both within and without the American Church Institute for Negroes, rural and medical work, social service and evangelistic work, educational and student work, at home and abroad. Already the first project, Brent House, Chicago, Illinois, has been bought and is in operation.

If each of the other buildings in its own sphere measures up to the effectiveness of Brent House in helping to bring in the Kingdom of God, we can feel that the Holy Spirit guided the Executive Board in its selections.—NANNIE HITE WINSTON, *Member, Executive Board, Woman's Auxiliary.*



American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

THE SILVER JUBILEE of the Institute and of its director, the Rev. Robert W. Patton, D.D., as a servant of the whole Church, gave color to the mass meeting held in Scottish Rite Cathedral, Denver, during General Convention. The occasion was marred by Dr. Patton's unavoidable absence on account of illness.

A great audience of more than 1,500 people who filled to capacity the Cathedral Auditorium, applauded the reading of resolutions adopted by the National Council commemorating in cordial terms Dr. Patton's work and received with equal enthusiasm the announcement that a group of his friends in the Church had signallized the occasion by mailing to Dr. and Mrs. Patton a considerable Jubilee gift.

In the absence of Bishop Perry, the Rt. Rev. F. F. Reese, Bishop of Georgia, presided and introduced a program of addresses and spirituals sung by the Institute Quintet. The opening prayer was offered by the Rev. Harry E. Rahming, rector of the Church of Holy Redeemer, Denver. Addresses were made by the Rev. G. Warfield Hobbs, and by the Rev. Mordecai Johnson, Ph.D., president of Howard University, Washington, D. C. A cordial greeting was given the Rev. Cyril D. Bentley of Macon, Georgia, recently elected associate director of the Institute (see July SPIRIT OF MISSIONS, page 499). Mr. Bentley covered in a brief address the successful work of Institute schools during the past year, drawing upon material presented in the annual report of the Institute. The National Council resolutions, which are to be suitably engrossed and presented to Dr. and Mrs. Patton, were read to the gathering by Mr. Hobbs and evoked prolonged applause. They read:

UPON the completion of twenty-five years of loyal, enthusiastic, and self-sacrificial labors on behalf of the Church, the National Council hereby extends to the Rev. Robert W. Patton, D.D., a cordial greeting and expression of sincere appreciation.

Dr. Patton is one of the pioneers of the missionary revival in this Church. Beginning as a member of the Laymen's Missionary Committee, he laid there the foundation for a record of extraordinary service as the secretary of the missionary jurisdiction which, due largely to the convincing success of his efforts, became the present Fourth Province of the Church, and laid the foundation for the adoption of the present provincial system.

During these years of rich contribution to missionary interest and giving, Dr. Patton gained by experience the knowledge which was ultimately formulated into the Church-wide system known as the Every Member Canvass; and finally achieved the Nation Wide Campaign which at a single stroke revolutionized missionary knowledge, interest, and giving throughout the Church.

With the formal organization of the National Council at Detroit in 1919, a new field of activity, close to his heart, called him to a further field of service. He later became Executive Secretary of the American Church Institute for Negroes, remaining meanwhile Campaign Director in the Field Department of the National Council, thus continuing the educational effort necessary to the development of his missionary program.

He found the American Church Institute in possession of a few schools, and faced with a constant struggle to continue this educational enterprise on behalf of the Negroes of the South. In the years since, the Institute has become among the outstanding educational enterprises, not only of this Church, but of the nation. In both the religious and the technical educational worlds, there is widespread recognition of this achievement. From the few hundreds who profited by this work at the beginning of Dr. Patton's assumption of the directorship of the Institute, a total of nine thousand Negro children, youth and adults, come under the influences of these schools each year. The work has won the endorsement and generous practical support of every great non-sectarian foundation interested in the cause of Negro education.

Throughout these twenty-five years, Dr. Patton has made these three significant and abiding contributions to the life of the Church.

In offering this word of appreciation to Dr. Patton, the National Council extends the prayerful wish that he shall be spared not only to serve but to inspire, for many years. And further, it would include in this message assurance of appreciation of the always loyal and equally self-sacrificing helpfulness of his wife.

Together they have put the American Church in deep debt to them; in recognition of which this is but an inadequate expression.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X THE NATIONAL Convention of the Brotherhood, held at Sewanee, Tennessee, August 27-September 3, was attended by over four hundred boys and men from forty-two dioceses and missionary districts.

A notable feature of this gathering was its sustained missionary outlook and emphasis.

Perhaps the most impressive event was International Night, when two of our missionary bishops (Bishop Hulse and Bishop Colmore) each gave a brief but thrilling presentation of the missionary needs and opportunities in their respective fields, followed by a vivid narrative of personal experience by Andrew T. Ogawa, St. Paul's University graduate, who, under Brotherhood auspices, is doing graduate work in the University of Pennsylvania to fit himself for Christian leadership in Japan. In simple and heartfelt words Mr. Ogawa told of his experiences as a young Christian student in Japan, his difficulties and problems, and his dominating purpose to give his life to helping other young Japanese into the Christian life and Christian service.

A second outstanding feature of the Brotherhood Convention was the practical demonstration of home mission work given by the delegates on the Sunday morning of the Convention. Twenty mountain missions adjacent to Sewanee, were visited by delegations of Brotherhood boys and men, and at each mission the service was read by two of the boys and the address given by one of the men—practically all laymen. This served a two-fold purpose: it gave to these mis-

sion congregations a practical demonstration of the Church's interest in them through messages from laymen from widely scattered parts of the United States, and it gave to the delegates a first-hand contact with this aspect of the Church's work.

A third missionary feature was the announcement and enlistment of members for the Japanese Pilgrimage that is planned for the summer of 1932. (See September *SPIRIT OF MISSIONS*, page 634.)

A notable Convention action was the adoption of a new plan of diocesan organization for boys' work, based upon experiments conducted during the past ten years in the Diocese of Michigan and adapted to the use of dioceses large and small. The proposed plan provides for diocesan commissions on boys' work, diocesan leaders' conferences, and diocesan conventions of boys under the auspices of the Brotherhood; and looks forward to the employment in each diocese, wherever practicable, of a full-time director of boys' work, with whom the national organization of the Brotherhood will coöperate.

The national constitution of the Brotherhood was amended to provide for an increase of one-third in the number of National Council members in order to care for the enlarging work of the organization; and to provide for the appointment of an advisory board of ten clergymen.

Robert F. Weber of Detroit was elected president of the Advance Division (boys' convention), succeeding Thomas C. Walsh, jr., of Boston. Andrew T. Ogawa was elected honorary vice-president.

Our president, Mr. H. Lawrence Choate of Washington having indicated that he could not accept reëlection, Mr. Courtenay Barber of Chicago was elected president.

THE SPIRIT OF MISSIONS


AT THIS General Convention, as at perhaps no other in the Church's history, our expanding work was in evidence. As one entered the Exhibit Room in the Scottish Rite Cathedral, one of the first booths to attract the attention was ours, in which by a number of photographs, charts, and striking slogans, the recent growth and enlarging program of the Brotherhood are presented. Leaflets and other material on the new plans were available for free distribution, and there was always someone in attendance to help explain the exhibits and answer questions.

Another evidence of the Brotherhood's activity and vitality was the series of Brotherhood breakfasts, held at the Argonaut Hotel, at which day by day the bishops and the clerical and lay delegates of the Convention were the guests of Brotherhood officials. The attendance at these breakfasts was close to one hundred a day. At each breakfast there were four brief presentations of our new Advance Division Diocesan Organization plan.

A third Convention activity was the presentation of its work by its president, Courtenay Barber, at the joint mass meeting on the spiritual life of the Church, Friday evening, September 25, together with the Commission on Evangelism, the Daughters of the King, and the Church Army.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.

 PERHAPS THE most important outward event which the General Convention brought to CMH was the resolution passed by the Woman's Auxiliary granting CMH a representative with full vote on the Executive Board of the Auxiliary. The National Council CMH petitioned the Woman's Auxiliary for such representation, feeling that it was one more way in which could be secured even closer cooperation and interchange of helpfulness between the great body of Church women and CMH.

THE NEW PLAN of the Woman's Auxiliary to have discussion groups on five major subjects was a very real success. The group discussion on Property and Economics under the leadership of our president, Mrs. John M. Glenn; and that on Family Life, led by the Executive Secretary, were well attended and much most interesting thinking was done. Eighteen people registered for the course on the Modern Family, given by the Secretary at the request of the Department of Christian Social Service.

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CMH WAS LESS happy about some of the headlines in the Denver papers. To her very great surprise the Secretary found that she had been "leading the fight" before the Woman's Auxiliary "on a highly controversial subject". Allowance is asked from our friends who may have read these reports, for the necessity of reporters to make news exciting.

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TWO NEW PAMPHLETS were printed just before Convention and are available for distribution. CMH—*What It Is and What It Does*, in a blue jacket, gives a brief history of CMH and a statement of its aims and philosophy. It is illustrated with drawings by a CMH girl. Its yellow companion is the exceedingly valuable *Report of the Committee on Policies* which sets down for the first time the policies and principles which have been tested and found sound by the various societies. About 2,500 pieces of literature were distributed at our booth in Denver.

Mimeographed copies of two important addresses are available at the national office. Dr. L. Foster Wood of Colgate Divinity School has kindly allowed CMH to mimeograph a paper on *Preparation by Ministers for Problems of Personal and Family Adjustment*, which he gave at the National Conference of Social Work. The Rev. Alfred Newbery delivered a valuable address on CMH at a meeting of Chicago clergymen. Copies of any of the above material, as well as reprints of an article by Mrs. John W. Howell in the *American Church Monthly*, will be gladly sent upon request.

THE NATIONAL COUNCIL

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



THE HARRIOTT Pinckney Home for Seamen, Charleston, South Carolina, in common with other Seamen's Church Institutes, has been very busy with many problems. While income has been very much decreased, responsibilities have increased because of the widespread depression. The chaplain recently said:

This last spring brought us the nearest to a bread line in Charleston that we have been in ten years.

We have no dining room and up to this spring had used our kitchen only for the purpose of preparing coffee or lemonade for parties given for the seamen, but when the distress among the men became acute we pressed into service from day to day any ship's cooks who happened to be in the building.

In the meantime we asked for donations of potatoes, cabbages, and other vegetables from surrounding plantations and bought some of the most necessary provisions and in this way were able to give the men a little something to eat once or twice a day.



THE WEST PHILADELPHIA Auxiliary has pledged the sum of \$1,000 toward the next unit of the new building to be paid within three years for a seamen's room, to be designated in the name of the *U.S.S. Mt. Vernon*, in honor of Admiral Douglas Dismukes, U.S.N., retired, who was Commanding Officer of the *Mt. Vernon* during the World War.

For some time the Girls' Friendly Society Auxiliary has been raising a fund to designate a seamen's bedroom as the William Penn Room. In view of the celebration in 1932 of the centenary of the landing of William Penn, it is proposed that the fund for the State Corridor on the fifth floor of the present new building be completed sometime next year and named for William Penn. The room provided by the G.F.S. Auxiliary will be called the Welcome Room, commemorating Penn's ship.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida



"THAT WE PLEDGE ourselves at this triennial to pursue with greater consecration the work to which we are called," was among the significant resolutions adopted at the Triennial National Convention of the Daughters of the King, held in September in Denver, Colorado.

Thirty-one dioceses were represented. In addition to delegates, there were a number of alternates and visiting and local Daughters in attendance.

An address by the Presiding Bishop, election by the convention of the National Council, and the installation of the National Council by the Bishop of Atlanta, were three features of the closing session. In addressing the Daughters, the Presiding Bishop thanked them for their help, saying he first knew of their work as a parish priest when there was a chapter in his parish, and that through the years, he found them helpful, never-failing assistants. In closing, he left them with his blessing, asking God's blessing upon the Order and its individual members.

The opening Quiet Hour, conducted by the Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, was given in three meditations: "Be still and know that I am God", "What has the Christian religion to say to a changing world?" and "How should a Christian face the twentieth century?" The meditations closed with suggestions regarding the practice of personal prayer and of personal religion.

The conferences with their suggestions and the discussion groups with their findings, gave opportunity for questions and problems and were two of the popular features.

A junior session was added to the program this year, with gratifying results. In the revised rules for the younger division, provision was made for two junior groups: (1) girls from twelve to sixteen years of age, and (2) young women from sixteen to twenty-five.

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



DELEGATES TO THE Church Periodical Club met in Denver during the week of September 21. On that morning members and friends of the Club were present at the Corporate Communion in St. Mark's Church and met afterward for breakfast. The offering, amounting to \$555.55, was designated for the Endowment Fund, the interest of which is spent annually for books, necessary tools for clerical and lay workers in the Church.

Thirty-four dioceses were represented at the conferences held Tuesday and Wednesday mornings. The subjects discussed, and acted on at the business meeting on Friday, included the continued or increased provision of new books by means of the Library and Endowment Funds, and plans for more efficient conduct of the work. An interesting question was raised by a director whose diocese does not pay its quota to the general Church: Would it be helpful or harmful to ask for more special gifts under the circumstances? If the work of the C.P.C. is carried on aright, should it not make the diocese more missionary minded?

The outstanding discussion was on co-operation in helping those who for one cause or another are cut off from the usual religious and social contacts. Miss Edna Eastwood, secretary for home study in the Department of Religious Education, spoke of the many ways in which C.P.C. helped her work and of the many more ways in which it might help. Lonely and handicapped people wherever found are a direct and continued challenge to the Church Periodical Club.

The C.P.C. had an exhibit booth in the Scottish Rite Cathedral where were displayed maps showing the distribution of recipients of reading matter in the world, and, in more detail, in the United States. Another map showed the location of libraries helped by the C.P.C. A set of cut-out figures illustrated the universal need for books; four children, Chinese,

Japanese, African, and American Indian are enjoying books obtained from piles on a near by table, while the Anglo-Saxon boy from the mountains, who started a little late, is running to secure his book, too. Another interesting exhibit was a map of Europe, drawn and colored by a Syrian boy in a school under the charge of the American educational chaplain at Mosul, Iraq. The lettering was all in Arabic. The C.P.C. sent some geographies for the school and this was the response of one pupil.

The Church Army

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



ELSEWHERE IN this issue the story is told of the visit of a C.A. captain to a small community in the quarrying district near Charlottesville, Virginia, where for the first time in the history of that place a church service was held by the side of the power-house dam. From that beginning a more definite work has been maintained. Upwards of sixty adults and children have gathered inside the power-house weekly to hear the Glad Tidings of Great Joy. Some have taken the definite step of Holy Baptism. To make the Gospel story clearer, pictures of the life of our Lord have been shown by means of a balopticon. One must be ready to use eye-gate as well as ear-gate when seeking entry into men's hearts. How useful the stereopticon and balopticon can be in the aggressive work of the Church is illustrated by the following report from one of the captains:

On the outskirts of the town there live about ten families who have not been to church. There are many children who do not come to Sunday school or attend any church. We tried to get them to come by visiting. We failed. With our pictures on the life of Christ and the portable organ and the darkness, we preached to over fifty people, many mothers standing by the whole time with babies in their arms. The Gospel was received and they want to hear more. On Wednesday we met a very poor family. There were no windows in the house. A child of twelve years of age had only had two years of schooling and could not repeat the

THE NATIONAL COUNCIL

Lord's Prayer. We took our organ into the crude home and had a beautiful service. We know Christ sent us there. Twice a week at the stone works we preach to two hundred men. They are beginning to join in the singing.

If each of the captains could be equipped with one of these inexpensive machines and some picture sets, it would be possible to reach more of those who are not yet touched by the Church's services or pastoral visiting.

From New Mexico comes news of another eye-gate method of getting the Message to those who need it but do not seek it:

At the Cowboy Rodeo I seized the opportunity to distribute a large number of the *Church Army Gazette* (our weekly Gospel paper). Roping men is more difficult and requires more skill than roping steers.

These and other methods have been tried out in fifty years of Church Army history and from the reports here quoted it will be seen that they are still effective and are the means of blessing to many souls, appealing as they do to people of all nations.

The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*
386 Fourth Avenue, New York, N. Y.



AS THE LARGEST girls' organization in the Church, the G.F.S. was represented at the General Convention by activities that explain and demonstrate our work to the bishops, clergy, laity, and members of the Woman's Auxiliary.

An exhibit told the G.F.S. story in a series of silhouettes and photographs. At our headquarters in the Scottish Rite Cathedral we sold our latest publications and Christmas cards. Of the publications, the new program pamphlet, *Hobbies and Programs*, proved of special interest to the leaders of many kinds of young people's groups who found it as usable for their own organizations as for the G.F.S. The *G.F.S. Song Book* also seemed to meet a general need. One of the special advantages of our headquarters were the facilities for holding personal conferences between members of the

Board of Directors and of the staff and people interested in G.F.S. work.

The missionary luncheon on Monday, September 21, at the Hotel Olin, opened our special Convention activities with Bishop Littell of Hawaii, Miss Mary B. McGill of St. Barnabas' Mission, Kusatsu, Japan, where the splendid G.F.S. branch among the lepers is one of the four branches in Japan, and Mrs. F. A. Saylor of St. Andrew's Mission, Mayaguez, Porto Rico, where there is one of our seven Porto Rican branches, and others speaking. As St. Augustine's Mission, Kohala, Hawaii, is our new mission object, Bishop Littell's talk was especially timely. The completion of last year's pledge of \$2,500 to All Saints' Mission, Hillsboro, Oregon, was announced at this luncheon, together with the new pledge of two thousand dollars for Hawaii.

The Church and Changing Standards was the subject of the address given by Bishop Dallas of New Hampshire at the G.F.S. dinner at the Brown Palace Hotel, Friday, September 25, at which Miss Lukens, the national president of the G.F.S., presided. Bishop Dallas was followed by Miss Gladys Bell, Dean of Women, University of Denver, who discussed the problems of girls in a world of changing standards. Miss Florence L. Newbold closed the dinner with an account of the contribution which the G.F.S. makes to girls in the world today through its balanced program of activities based on the needs of girls and its emphasis on spiritual values.

The Corporate Communion, Sunday, September 27, and the festival service the same afternoon at St. John's Cathedral, at which the Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, preached, ended our activities at the Convention. A special training course for our own leaders and members was conducted by Miss Newbold and Miss Frances Arnold, Field Secretary, throughout the week. Miss Newbold was also one of the discussion leaders for the Woman's Auxiliary, leading a group on international relations; and Miss Arnold conducted a course on Building Programs for Young People in the National Council Training Institute.

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